

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

WAS MAGNA CARTA
A CATHOLIC
DOCUMENT?

THE LOST BURDEN

FROM A
MOTHER'S HEART

CAN A CATHOLIC
BE A GOOD AMERICAN?

OCTOBER 1957

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Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 18 OCTOBER, 1957 NO. 78

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Atrocities 'In Nomine Dei'

"I have regarded Mr. Lecky as an author of a sober and dispassionate mind, as well as of distinguished ability."

—Cardinal Gibbons

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than thirty-one thousand persons were burnt, and more than two hundred and ninety thousand condemned to punishments less severe than death. The number of those who were put to death for their religion in the Netherlands alone, by Charles V, has been estimated by a very high authority at fifty thousand, and at least half as many perished under his son. And when to these memorable instances we add the innumerable less conspicuous executions that took place, from the victims of Charlemagne to the free-thinkers of the seventeenth century; when we recollect that after the mission of Dominic, the area of the persecution comprised nearly the whole of Christendom, and that its triumph was in many districts so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle. For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant Church, with every circumstance of solemnity and deliberation. Nor did the victims perish by a brief and painless death, but by one that was carefully selected as among the most poignant that man can suffer. They were burnt alive. They were burnt alive not infrequently by a slow fire.

William E. H. Lecky (1872)

Editor: Walter M. Montaño

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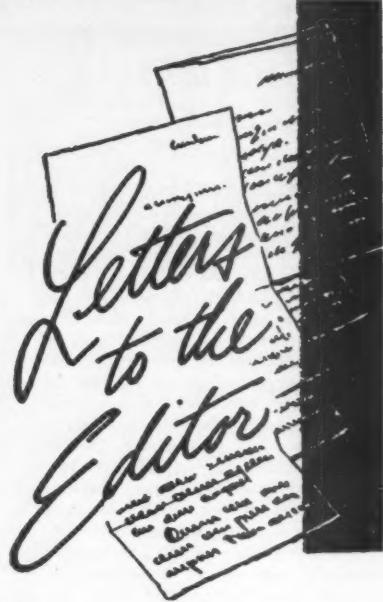
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OUR HIGHEST AIM

I know you are doing a wonderful work and that God blesses you with many souls.

B.E.C., N. H.

MISSIONARY ARTICLE APPRECIATED

May I congratulate you in expanding your fine paper to include articles like the one "Miracle" on the fine growing work of a convert of mine (Virgil Zapata), who as a lad of ten was converted in a Presbyterian native church in Mexico City. We pray for you daily. These articles will make your paper more friends, I am sure.

H.P.D., Calif.

BURDEN FOR HUSBAND

I have received several copies of your CONVERTED CATHOLIC magazine and find it interesting. My husband is a strong Roman Catholic, for whom I carry a terrific burden. I do not believe in Romanism because I can find no basis for their beliefs in the Bible.

Mrs. I.W.S., Ohio

OUT OF BONDAGE

Our little family of three has been out of the Roman Catholic Church two years and we are happy and contented now. Although my husband also sees many things ailing the Roman Church, he doesn't believe these things exist concerning ex-priests, etc. I think this "brotherhood" and understanding of all faiths keeps him from seeing faults that exist. Protestants push this understanding but are the only ones that practice it, actually.

However, we're out of bondage and hope many others are afforded the same opportunity.

Mrs. J. B. N.

SHARING BURDENS

My attention has been drawn to your needs in promoting a very worthwhile work for Christ's glory and the salvation of human souls. As the dear Lord has blessed me, I must share this blessing with others. I have been interested in your endeavors for many years and count it a privilege to share with you some of the tremendous burdens that fall out to you.

Rev. W.J.K., Conn.

PRESERVING RELIGIOUS FREEDOM

Because I believe in your great magazine, last week I ordered five extra annual subscriptions to distribute. I am enclosing a check to help your great cause to preserve our religious freedom. With the help of God and the CONVERTED CATHOLIC, we have been successful in helping a mother and daughter escape from Roman Catholic tyranny. We are all grateful for her final comment. ("To escape from the Catholic Church was worth the effort and price. I would do it again.")

H.S., Mo.

TIMELY EDITORIAL

The June issue of the CONVERTED CATHOLIC magazine is at hand, and I was much impressed with your splendid and timely editorial, "Servility to the Vatican," about Mr. Dag Hammarskjold and President Eisenhower. You are doing a great work. May our most gracious Lord bless and prosper you in it.

B. S., Canada

SILENTLY BLESSED

Bless your heart and your noble courageous work in God's name. I heard of you and your glorious efforts in behalf of Truth some years ago while residing in New York City. I never less than marveled at your stand, your forthrightness, your vision, knowing only too well what you had to contend with. With all my heart I can only say that my prayers for your success and well-being are with you. As a postal employee I see your fine magazine CONVERTED CATHOLIC come through occasionally. I silently bless it on its way.

M. K., Mo.

MALICIOUS MAGAZINE

Your malicious magazine has so embittered my mother that my life is a living hell. As a convert to the Catholic Faith, I have found a deep satisfaction and true faith that I never found before.

We read the Gospel of Jesus and are encouraged to do so. I read one article in your magazine depicting the experience of an ex-Catholic woman who was afraid to read the Bible which her non-Catholic husband had in their home. I have never read anything more ridiculous. This woman must certainly be emotionally unstable . . .

By printing half-truths and exaggerations and rationalizations of ex-priests and other ex-Catholics, you are inciting people against our beloved church and against us as Catholics. How can you call yourselves Christians and engage in name-calling and dragging-under of other people? This isn't what I read in the Gospel of Jesus teaching.

You should hear the beautiful things our little girl is learning in school and how much she loves Jesus. Hardly a day passes that she doesn't relate to me some lovely things she has learned about her faith or about helping others, less fortunates, missions, etc . . .

May God bless you and help you to find the real Truth.

Mrs. E. S., Ohio

Order your copies of the following pamphlets and distribute them among your friends.

"Can a True Catholic Be a Loyal American?"

By W. M. Montaño 5c each, 25 for \$1.00

"A Catholic For President"

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EDITORIAL

WALTER M. MONTAÑO

Was the Magna Carta a Catholic Document?

"MAGNA CARTA HAS INDEED BECOME A SYMBOL of liberty, and it is fitting that a permanent monument be erected to mark the place of its origin. Catholic attorneys, in particular, should help to keep alive the memory of Magna Carta, for it was Catholic in origin and it is Catholic in principle."

With these incredible words the Rev. Joseph M. Tinnelly addressed the Guild of Catholic lawyers at a Solemn Pontifical Mass held recently in St. Patrick's Cathedral in New York.

Such is the audacity, the effrontery of the Roman Catholic Church, that she has claimed publicly, through one of her mouthpieces, that the American legacy of freedom and democracy had its roots in Roman Catholic doctrine.

Without any qualification, apology, or explanation, we are aroused to exclaim that this is deception of the most brazen stripe, a calculated distortion that can only impress those most ignorant of the long-accepted facts of history.

This irresponsible chauvinism becomes all the more intolerable when it is purveyed before a gathering of learned lawyers who by the very nature of their profession must know something of the facts of the case. We can scarcely believe that Father Finnely, dean of St. John's University Law School in Brooklyn, is unfamiliar with the events surrounding the Magna Carta, even when he says, with flagrant disregard of historical accuracy:

"The Catholic American lawyer willingly and wholeheartedly joins in the efforts of the American Bar Association to preserve the memory of Magna Carta . . . In that memory he sees the clergy as the literal, physical and spiritual guardians of the Charter." (The Tablet, July 20, 1957)

Whatever part the clergy played, under the aegis of Archbishop Stephen Langton, was only in their own self-interest, which was to regain a privileged status and to secure freedom from the domination of the English king. Therefore, from the foregoing words we are forced to conclude that the Roman Church is deliberately falsifying history for her own devious ends and is intent to a surprising degree on masquerading as the champion of freedom. That such is most certainly *not* the case is evident from the records of the past.

HISTORY SPEAKS

The names of King John of England and Pope Innocent III, the year 1215, and the great document Magna Carta all have significance to the historian.

Of King John it was said that "Foul as it is, hell itself is defiled by the fouler presence of John."¹ Nevertheless, at his coronation Archbishop Hubert declared, in words that mock the record of his vile corruption, "Forasmuch as we see him to be prudent and vigorous, we all, after invoking the Holy Spirit's grace, for his merits no less than his royal blood, have with one consent chosen him for our king."² The judgment of history is that he was without doubt the worst of the English kings.

But he was a Roman Catholic and one of two possible heirs to the throne. (The other was his nephew, whom he is believed to have murdered.) His adherence to the Roman Catholic religion can be judged by the fact that "he never stirred on a journey without hanging relics round his neck."³ But hand in hand with his religiosity went immorality of the basest sort. He was cruel and tyrannical, selfish and superstitious, and utterly indifferent to honor or truth. "His court was a brothel where no woman was safe from the royal lust, and where his cynicism loved to publish the

news of his victim's shame."⁴

In spite of his unbridled wickedness, John maintained good relations with the pope, Innocent III, who early in his reign supported him against Philip II of France. Only when he asserted his own power in the matter of electing an Archbishop of Canterbury in 1206 and refused to accept Innocent's bold choice—thereby challenging the Pope's declared sovereignty over kings and rulers—only then did he incur the papal displeasure. After laying an interdict on England in 1208, which only spurred John to retaliation, the Pope in 1212 betrayed the English empire by offering the throne to Philip of France, meanwhile absolving John's subjects from their allegiance to him.⁵

BACKGROUND OF THE MAGNA CARTA

Suddenly discomfited by his enemies on every hand, including those at home, John gave way. "He negotiated eagerly with the Pope, consented to receive the Archbishop, and promised to repay the money he had extorted from the Church."⁶ From that time forward he was the vassal of the Pope, who, acknowledging his servile humility, lifted the interdict and restored his kingdom as a fief of the papacy.

But John still had no scruples. Realizing the power of Rome, he cleverly attempted to use it to his own advantage in crushing his enemies, including the English barons as representatives of a discontented nation. In 1215, seizing upon an opportune moment after John's disastrous campaign against Philip, these barons forced him to set his seal to a document guaranteeing that he would govern justly and that he would observe the law in allowing his vassals certain specified privileges and freedoms. The Magna Carta, as it was called, originated with an oppressed people who, in a tide of rising nationalism and disgust with the intrigues of both king and pope, wanted simple justice.⁷

John, devious as ever, had no intention of honoring the Charter. In this he was actually supported by Innocent III, who, angered because the barons had publicly ignored his authority and bypassed him in favor of the English king, annulled the Charter by a special bull, excommunicated the barons, and absolved John from his oath. This is the record of a Roman Catholic historian, Father John Laux,⁸ whose account is supported by Green⁹ and Gardiner and Shearer.¹⁰

THE BROKEN SEAL

This account, attested in great detail by the best historians, hardly bears out Father Tinnelly's claim that the Magna Carta was "Catholic in origin and . . . Catholic in principle." To the contrary! The Pope himself broke its seal and cut off its authors.

Father Tinnelly, far from revealing his ignorance of history, gives evidence of malice aforethought, embodied in the Jesuitical principle that the end justifies the means. Whatever can be made to serve the aims and ends of Rome is sanctified.

With an eye to the 1960 presidential elections, the Roman Catholic Church in America is suddenly posing as the author and guardian of liberty. But let no one be deceived. Rome ever has been and always will be the enemy of true freedom, in spite of any temporary concessions in a country such as the United States.

THE SECRET EVIL

The philosopher John Locke recognized the dangers when he penned, with keen, almost prophetic insight, the following words:

"Another more secret evil, but more dangerous to the commonwealth, is, when men arrogate to themselves, and to those of their own sect, some peculiar prerogative, covered over with a specious show of deceitful words, but in effect opposite to the civil rights of the community. For example, we cannot find any sect that teaches expressly and openly that men are not obliged to keep their promise; that princes may be dethroned by those that differ from them in religion; or that dominion of all things belongs only to themselves. For these things, proposed thus nakedly and plainly, would soon draw upon them the eye and hand of the magistrate, and awaken all the care of the commonwealth to a watchfulness against the spreading of so dangerous an evil."

"But nevertheless, we find those who say the same things in other words. What else do they mean who teach that 'faith is not to be kept with heretics'? Their meaning, forsooth, is, that the privilege of breaking faith belongs unto themselves; for they declare all that are not of their communion to be heretics, or at least may declare them so whensoever they think fit."

"What can be the meaning of their asserting that 'kings excommunicated forfeit their crowns and kingdoms'? It is evident that they thereby arrogate unto themselves the power of deposing kings; because they challenge the power of excommunication as the peculiar right of their hierarchy. 'That dominion is founded in grace,' is also an assertion of all things. For they are not so wanting to themselves as not to believe, or at least as not to profess, themselves to be the truly pious and faithful."

AIM: TO SEIZE THE GOVERNMENT

"These, therefore, and the like, who attribute unto the faithful, religious, and orthodox,—that is, in plain terms, unto themselves,—any peculiar privilege or power about other mortals, in civil concerns, or who, upon pretence of religion, do challenge any manner of authority over such as are not associated with them in their ecclesiastical communion,—I say, these have no right to be tolerated by the magistrate; as neither those that will not own and teach the duty of tolerating all men in matters of mere religion."

"For what do all these and the like doctrines signify, but that they may and are ready, upon any occasion, to seize the Government, and possess themselves of the estates and fortunes of their fellow-subjects; and that they only ask leave to

be tolerated by the magistrate so long, until they find themselves strong enough to effect it."

"That Church," says the philosopher further, "can have no right to be tolerated by the magistrate which is constituted on such a bottom, that all those who enter into it do thereby, *ipso facto*, deliver themselves up to the protection and service of another prince. For by this means the magistrate would give way to the settling of a foreign jurisdiction in his own country, and suffer his own people to be listed, as it were, for soldiers against his own Government."¹¹

For these reasons, one should be suspect of any attempt on the part of the Roman Catholic Church to pose as the champion of freedom between now and 1960.

¹ John Richard Green, LL.D., *England* (New York, Peter Fenelon Collier & Son, 1900) vol. I, p. 237.

² Samuel R. Gardiner, M.A., *England*. Edited by Augustus Hunt Shearer, Ph.D. Vol. XI of *The History of Nations*, edited by Henry Cabot Lodge, Ph.D., LL.D. (New York, P. F. Collier & Son Co., 1907, 1928) p. 121.

³ Green, *op. cit.*, p. 238.

⁴ *Loc. cit.*

⁵ *Ibid.*, p. 242.

⁶ *Ibid.*, p. 243.

⁷ Wallace K. Ferguson and Geoffrey Bruun, *A Survey of European Civilization* (Boston, et al., Houghton Mifflin Co., 1936) p. 197.

⁸ Rev. John Laux, M.A., *Church History* (New York, et al., Benziger Brothers, 1936. Imprimatur, Patrick Cardinal Hayes) p. 346.

⁹ Green, *op. cit.*, p. 256.

¹⁰ Gardiner, *op. cit.*, p. 128.

¹¹ Rev. J. A. Wylie, LL.D., *Rome and Civil Liberty* (Edinburgh, Andrew Elliot, 1866) pp. 146, 147.

ENLIGHTENED GOVERNMENT

While the Colombian government has for years shed the blood of martyrs in its streets and towns and other Roman Catholic countries have filled their jails and dungeons with Protestant believers, the Bolivian government has reserved to itself rather than the Roman hierarchy the right to decide in the case of those not in the Roman Catholic fold.

With an early understanding of both American democracy and Protestantism, President Siles, son of the famous president of the 1920's who acknowledged the Bible as the inspired Word of God and the only guide of life, has achieved widespread recognition for his able leadership. With an appreciation of the spirit of Pan-Americanism, he recently took occasion to give "heartfelt public thanks to the U.S." (*Time*, Aug. 19, 1957) for valuable economic and moral support.

Dr. Siles has weathered over a year of pronounced difficulties, both economic and political, and has shown a prudence and courage that, it may be hoped, will prove that freedom can exist in Latin America in spite of the designs of the Vatican and that a genuine rapport can be maintained between the United States and a progressive, enlightened southern neighbor.

"LOST CONTINENT" OR LOST SOULS?

Meanwhile, the designs of the Vatican are no secret. Some months ago, on his return from a visit to the mission in Bolivia which his diocese has "adopted," Archbishop Joseph E. Ritter made this startling comment: "If we don't send priests to South America, the Church is going to lose the continent."

Commenting on this, the editors of *Ave Maria* (Feb. 16, 1957) wrote: "Usually we regard the lands of South America as being solidly Catholic because they are descendants of the Catholic cultures of Spain and Portugal. Several of the South American nations list their populations as ninety or ninety-five per cent Catholic. Why, then, is there so much danger to the Church's position in these nations?"

"One aspect of the answer is simple: even in a country which is nominally Catholic, the Church must re-fight the eternal struggle for each generation; it must continually work to cement its place in a society or culture by becoming a vital motivating principle in the souls of men. To do this it must have priests—good priests, and many of them."

Since Roman Catholicism is weakening in many Catholic lands, Protestants have set before them an open door of opportunity. While doors in the Orient and in Africa are being closed, Latin America offers a vast field for missionary service. As for Bolivia, books can now enter the country duty-free and can be distributed with complete liberty. Now is the time to flood the country with Bibles and gospel literature. Tomorrow's government may not be so enlightened.

In the Footsteps of Bolivar

BOLIVIA, PERHAPS MORE THAN ANY OTHER LATIN American country, can appreciate the meaning and extent of freedom. Its national anthem runs parallel to Patrick Henry's "Give me liberty or give me death" and is sung by all Bolivians, young and old:

"I would rather die than live a slave!"

From various sources and missionary channels we have received information indicating that the present Bolivian government under Dr. Hernan Siles Zuazo has consistently upheld religious freedom in that country. This is a sign of political maturity. Though up to the hilt in an economic crisis, the Bolivian government has declared publicly that the tenets of freedom must be enjoyed by every citizen.

We have also noted with great satisfaction that while other Latin American countries are limiting the entrance of Protestant missionaries, Bolivia has remained open to them and the government has guaranteed their missionary activities.

Heirs of their founding father and liberator Simon Bolivar, who suffered more opposition from the Roman Catholic Church than from any other force, Bolivians of today, who bear his name, continue to uphold freedom of conscience as the greatest conquest of all in their struggle for national eminence.



SHADOW OVER THE CAPITOL



Can a Roman Catholic Be a Good American?

by Dee Smith

Other things being equal, should a Protestant refuse to vote for a presidential candidate simply because he happens to be a Roman Catholic? This may be a live question in 1960. What would be your answer?

IN VIEW OF THE MULTITUDE OF Roman Catholic immigrants who are being transported into the United States in excess of quotas, the question, "Can a Catholic be a good American?" is both timely and urgent. It is one to which Catholics themselves are extremely sensitive.

There is no doubt that most Roman Catholics *wish* to be good Americans, have every intention of being such, and are convinced in their own minds that their patriotism is second to none. They point out that Catholic boys died in large numbers beside their Protestant buddies on the battle-fields of the Korean and World Wars. What greater proof could loyalty offer? They also refer justifiably to the encouragement and support urged on the

Faithful by their hierarchy in behalf of the Korean war effort.

What they do not know is that this attitude on the part of the Roman Church constitutes a total reversal of her traditional policy. In every war from the Revolution to and including World War II, the power of the Roman Catholic Church has been thrown toward encompassing the defeat of the United States. In the Civil War this took the form of open sedition, while the Pope engaged in intrigue with foreign governments to undermine and destroy the Union. (There is believed to exist strong suppressed evidence of the Roman Church's complicity in the assassination of Lincoln, an event prophesied years before by Father Chiniquy).

By the time of World Wars I and II the Vatican's attitude had become less overt, consisting of obstructive apathy on the part of the clergy, with covert enticement of the Roman Catholic people to sympathy for their country's foe.

The recent alteration in the Roman Church's attitude is undoubtedly attributable to her increasing control over State Department policy, so that now she is practically assured of the use of America's armed forces in the furtherance of her schemes throughout the world. In other words, she considers the U. S. to be "the sword of the Papacy," a description once applied by the Pope to Germany. Of only incidental importance is the circumstance that our heavily Romanized State Department is at present administered by a Secretary with a Jesuit son. Vatican control of the Department is of much longer standing than the present Administration, and is merely one phase of Rome's domination of all our Government departments.

The fact that a war fought to preserve democracy from Communism happens to coincide with Rome's own interest in ridding herself of her totalitarian rival so that she may pre-empt its project of world dominion—this fact more than explains the contrast between her enthusiasm for the Korean War and her apathy in wars fought to preserve democracy from the Pope's totalitarian bedfellows with whom his concordats guaranteed a share in the spoils of conquest. Were he ever to achieve such a concordat with Moscow the church's enmity toward Communism would reverse in a day.

LAY IGNORANCE

Whatever the guilt of the hierarchy, the Roman Catholic laity is not necessarily implicated. Kept in total ignorance of pontifical plans, it meets them only when, crowned with a halo of pseudo-piety, they are dispensed as the party line. The patriotism of Catholics in general is genuine and sincere. Even in pursuing lines of action that betray all the

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principles on which this nation was founded, they frequently do so in the bona fide conviction that they are acting in the interest of their country.

And exactly therein lies the peril of having Roman Catholics in public office. If a Catholic stood out like a Communist, with treason spelled out on his party card, there would be no question of how to deal with him. But a Catholic is largely indistinguishable from any other American.

We are not ignoring the disproportionate percentage of Roman Catholics among criminal types, but are concerned here only with average, respectable American Catholics, good and creditable citizens who have undeniably given to public office some able men. One readily understands their deep resentment when questioned on their loyalty and their conviction that such questioning can have no other source than bigotry.

To convince them otherwise is a difficult task. The truths so commonplace to us have been meticulously excluded from the Catholic's thought-processes and consciousness. We accept as natural law the principle that freedom of thought and conscience is every man's inborn right, his means of realizing his God-given potentialities. The Roman Catholic is taught that thought is dangerous. Cardinal Villeneuve once declared the human race would be far better off had printing never been invented.

In matters of literacy the Roman Church has always brought up the rear, well behind the Protestant community, and still does in the countries under her control. Rome's boast that she "kept learning alive" in the Middle Ages is specious, for the learning was confined exclusively to the privileged clerical class and was a device for increasing its dominance over the minds of the masses.

"SPIRITUAL POISON"

The real measure of Rome's aversion to intellectual exploration (which she rightly feels jeopardizes her pretensions) is the amazingly low proportion of Catholics among the nation's

great scholars and scientists, the poor showing made by the products of Catholic universities in all fields of creative endeavor. This she has been forced to admit openly. Only in the field of diplomacy, which can be made to serve the Machiavellian interests of the church, does a large Catholic contingent show up—and that field is over-populated with Rome's adherents.

As to freedom of conscience, all of us educated in Roman Catholic schools are privy to her teaching that "heresy" (Protestantism) is a "spiritual poison" which can be tolerated only until the church is in a position to stamp it out. Those who may doubt this need only look at the countries where a Roman Catholic majority prevails to observe the principle in action.

Can one wonder then that American Protestants hesitate apprehensively before marking a cross on the ballot which will delegate authority over their lives and welfare to the proponents of such beliefs?

GROWING POWER

It may be argued that the average American Catholic accepts his church's tenets in a more or less blind fashion, and actually has no conception of their ultimate purpose nor any personal intention of promoting it. This differentiation is both spurious and dangerous.

In the first place, with an arrogance born of growing power, the Roman Church is becoming ever more open in her directives to the Faithful. It is not long since our newsprints carried an item concerning a directive of the Pope to American Catholic judges which makes clear that in any case involving an interest of the Roman Church the judge is under moral compulsion, as a Catholic, to rule in the church's favor.

Somewhat later, a similar directive to a convention of Roman Catholic employees of public libraries, meeting in New York, pointed out their moral responsibility for doing everything in their power to exclude from public library shelves literature "detrimental" to the church. That

is, any work, historical or otherwise, which might alert the Protestant world to the menace of Vatican domination is to be suppressed. No doubt Rome plans to employ this technique against even the most innocuous works of authors who have offended her, an effective economic boycott.

Along this line is Rome's control over publicly supported Community Chest organizations and her denial of Community Chest coverage at will. She started by excluding Planned Parenthood groups but now feels herself strong enough to begin debarring such substantial agencies as the YMCA. No Protestant voter need any longer be in doubt as to the Roman Church's intention of controlling not only Catholics in public service, but the public services themselves.

THE BIG "IF"

In the second place, after looking at the record of the Roman Catholic Church *per se*, one should view the record of the Catholic politicians. We need not confine our observation to the type of Catholic politician who donates handsome altars and endows churches out of the proceeds of bribery and corruption. On the contrary, let us take the highest level of Catholic political figure, men of the calibre of Senator John Kennedy, who has won the respect and esteem even of his political opponents.

Anyone who reads Senator Kennedy's book *Profiles in Courage* cannot fail to be impressed with his integrity and exalted ideals of public conduct. Senator Kennedy would be an invaluable public asset if he were not a Catholic.

If he were not a Catholic! How narrow, intolerant, and petty that sounds. Yet it is no pronouncement of bigotry but arises from indisputable facts which Senator Kennedy himself would be the first to acknowledge.

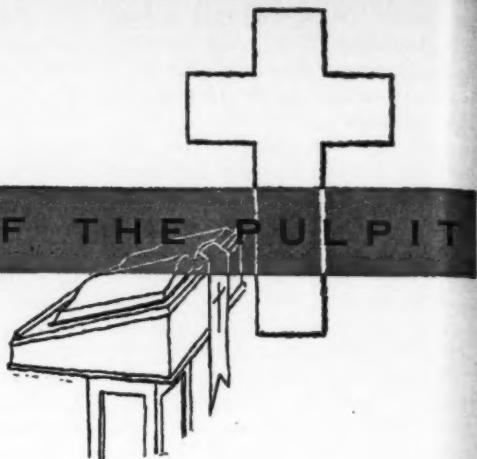
Already the Senator has voted for transportation of children to parochial schools at public expense. If that breach can be made in the wall of Church-State separation, how do you think he will

(Continued on page 11)



DR. V. RAYMOND EDMAN

STARS OF THE PULPIT



We condemn the Jews for failing to recognize their long-expected Messiah two millenniums ago. Surely we would have known Him — why, look at His miracles, His compassion, His deathless words! . . . But who is this that goes unrecognized in our midst today? Who is this?

Mid-Twentieth Century Stranger?

Dr. V. Raymond Edman gives the startling answer to this provocative question.

"**T**HREE STANDETH ONE among you, whom ye know not," emphatically declared John the Baptist, ". . . one mightier than I . . . the latchet of whose shoes I am not worthy to unloose."

A Stranger in their midst! And yet He should not have been a stranger to the Jews of His day. He had been foretold by their prophets, announced in their generation by the angels; and they themselves were in great expectation that soon He, their Messiah, would appear.

And He did come, to His own creation and to His own people, but they did not recognize or receive Him. Rather, He was "despised and rejected of men, a man of sorrows, and acquainted with grief."

Nineteen centuries later, it appears there is another Stranger, for there are voices like that of the Baptist in the wilderness crying, "One standeth among you whom ye know not." This

One likewise was foretold in the ancient Scriptures, was announced by the Saviour at the Last Supper, and came, in His fullness, on Pentecost. Today, how many of us even remember the anniversary of the outpouring of the Holy Spirit fifty days after the Resurrection? Is He, the Holy Spirit, as unrecognized by us today as was the Saviour by His generation?

The Spirit of God should be no stranger to any of God's people. Said the Lord Jesus, "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

"Ye know him," said the Saviour. Let us remind ourselves anew of the Third Person of the Trinity. From the many similes and types of the Spirit we con-

fine our attention to just four: fire, water, wind, and dove.

BAPTIZED WITH FIRE

The Holy Spirit is represented as fire. Declared the Baptist concerning the Lord Jesus: "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The Holy Spirit is the consuming fire that convicts of sin even as the Lord Jesus said: "When he [the Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment." Fiercely indeed does that burning blister the conscience of the unregenerate and the unrepentant, and compellingly turn the obstinate and the backslider to the Saviour, whose precious blood cleanses from all sin.

As cloven tongues of fire

the Spirit came upon the waiting disciples on that first Pentecost morning; and as a result, their testimony was so effective that the multitude cried out, "Men and brethren, what shall we do?" So blistering was the burning of conviction in their hearts that they needed no invitation to come to the Saviour; rather, they themselves took the initiative to call for relief from the flame that had been kindled deep within.

The human heart, however, can become so hard that it is entirely insensitive to the conviction of God's Spirit. The Scriptures speak of a conscience seared by sin; and of such the Almighty has said: "My Spirit shall not always strive with man!"

The Spirit of God is not only the convicting flame that consumes self-righteousness and smug self-satisfaction—He is also the guide for God's people. He is the New Testament counterpart of the pillar of cloud and fire that led the Israelites from the burning of Egypt's furnace to the frontier of Canaan's promised land. Of Him the Lord Jesus said: "When he, the Spirit of truth, is come, he will guide you into all truth." Just as He directs His people into the treasures of the Scriptures, so He guides them in paths of true service. He it was who said to the early Christians in Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them." Thus they "being sent forth by the Holy Ghost" departed on that first missionary journey.

He it was who led Paul and Silas to Lystra and later forbade them to teach the Word in Asia for the time being. When the missionaries sought to enter Bithynia, "the Spirit suffered them not" but guided them unerringly to Troas and its vision of the man from Macedonia.

Thus the Spirit Himself is both the fiery conviction for sin and the flaming clarification of God's will: burning coals of conviction to the lost and erring, and a friendly lamp to the found and the faithful. Therefore, to each of us is added the solemn warning: "Quench not the Spirit!" Our heart's petition should be

rather, "Burn on, Flame of God!"

WATER FOR THE THIRSTY

There are many references in the Scriptures that liken the Spirit of God to water. Proclaimed the evangelical prophet of old on behalf of the Almighty: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring!" Added the Lord Jesus in his day: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive . . .)"

Water is the crowning loveliness of any pictured landscape. Its mountains may be majestic and its horizon quite immeasurable, its forests and fields may be poetry in paint; but a little stream or a broad river, a tiny pond or a large lake, at once catch the eye and rejoice the heart.

There are lives that entrance and intrigue us, lives with depth, breadth, and height; and as we come to know them better we begin to discern that their secret of loveliness is the Spirit of God, like water, therein. Like Barnabas of old, they are conspicuous because they are "good, and full of the Holy Ghost." Such lives show forth constantly and consistently the excellencies of the Lord Jesus, and cause us to remember what He said of the Holy Spirit: "When the Comforter is come . . . he shall testify of me."

Fruitfulness of life, like loveliness of landscape, is the result of the unhindered flow of the Spirit through a life. What delightful fruitage; love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control! The love that cherishes whether requited or not; the joy that abounds in times of testing and tribulation; the peace that passes all human understanding; the patience that is considerate and courageous; the gentleness of God's true gentleman and

gentlewoman; the goodness that is gracious to all and grateful for all; the faithfulness that is diligent and dependable; the meekness of the Master who was meek and lowly in heart; and the self-control that reviles not when reviled, nor threatens when it suffers.

THE SPIRIT OF GOD is not only the stream that supplies loveliness and fruitfulness; He is also the source of power in the life of the believer. In Old Testament days the Prophet Micah could declare: "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might." Zechariah reminded the little remnant in Judea that their help was not by the might of some great army nor the power of some earthly monarch; rather, it was by the Spirit of God.

Declared the Lord Jesus, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and all Judea, in Samaria, and unto the uttermost parts of the earth." It was in the power of the Spirit that Peter preached that first sermon on Pentecost; that the lame man leaped for joy; that the apostles had compassion to share one with another; that they went everywhere to tell the Story with joy despite bitter persecution.

Thus, rivers of living water flow and flood through hearts eager to tell others of the Saviour. One is reminded of Sidney Lanier's lyric, *Song of the Chatahoochee*, which gives voice to the inner urge of the river, saying:

Out of the hills of Habersham,
Down the valleys of Hall,
I hurry amain to reach the plain,
Run the rapid and leap the fall. . . .
But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main,
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Illinois, since 1940, is internationally known as a missionary, educator, author, and lecturer. He has more than 300,000 air miles to his credit, including flights to Liberia, West Africa, Korea, Formosa, Japan, Brazil, and Ecuador, South America. Other travels have included Europe, the Holy Land, Greece, and Ethiopia. During the years from 1923 to 1928 he served as a missionary to the Indians in the Andes of Ecuador.

From this rich background of experience, Dr. Edman has found ample material for lecturing and writing. His published works include six books and several devotional booklets, of which DISCIPLINES OF LIFE and DELIGHTS OF LIFE are probably best known.

The refreshing of the Holy Spirit, like water, can come with the softness of a murmuring brook, or with the surge of a rushing torrent; as gently falling rain, or as the dew that distills silently upon the heart that is hushed and still.

A MIGHTY WIND

In the Scriptures the word for "wind" and "spirit" is the same, not because the two concepts are confused, but because their quality and characteristics are much alike. Said the Lord Jesus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." As gently as a summer zephyr can the Holy Spirit breathe upon some tempted or troubled heart; or He may come as on Pentecost like "a mighty rushing wind."

Invisible and yet everywhere imminent, intangible and yet tremendously important is the wind. Thus there is the unseen presence of the Saviour in the heart of His people. He is their new life, for their body is His temple. It may be by the loving look in an eye or the lilt of laughter, by the falling tear or the tender word that there comes to us through another the pervasive presence of the Spirit; and we are aware that somehow God has breathed upon us.

By the wind there is purification of the atmosphere round about us. With the lowering of the barometer the rain may fall or the fog may rise; and as a result there may be darkness or

danger. However, with the coming of the cool north wind fog and smog are banished.

Thus, with the inflow of God's Spirit into our life, depression is dissipated and difficulties are dissolved. Indefiniteness and indecision no longer bewilder us, because the breeze from heaven scatters all such fears in the clear sunshine of God's presence. Because the love of God is shed abroad in our hearts by the Holy Spirit, we are no longer troubled by tribulation nor menaced by misrepresentation.

The wind is strength as well as sweetness. Anyone who is accustomed to flying or sailing has great respect for the wind because it can be a help or a hindrance, a source of delight or of danger. Are there not occasions in life when we are lifted by an updraft not of earthly making, or borne along by a wind from heaven despite every human opposition? Thus is the Holy Spirit in the life, bringing light and lightness where there has been fog, and uplift of heart where there has been fear.

DOVE FROM HEAVEN

The dove typifies the Holy Spirit just as the lamb represents the Redeemer. What a contrast these gentle creatures present to the symbols that nations adopt for themselves—the eagle, the lion, the bear!

Said John the Baptist, "I saw the Spirit descending from heaven like a dove, and it abode upon him . . . he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and

remaining on him, the same is he which baptizeth with the Holy Ghost."

The dove is unoffending and unresisting, and so is the Spirit-filled Christian. Gentleness and gentility, tranquility and serenity, calmness and clemency, such are the characteristics of the human heart indwelt by the heavenly dove.

Inoffensiveness and unobtrusiveness, tenderness and tearfulness are marks of the Spirit's presence in the Christian's life. It is by gentleness, and not in fierce judgment of others, that we are observed to be Spirit-filled followers of the meek and lowly One. It is in poise and placidity that we point others by the Spirit to the altogether lovely One; and it is in calmness and contentment that we convince them of the Saviour's reality in our life.

FIRE AND WATER, wind and soft wing of the dove—thus is represented the presence of the Holy Spirit in the life of God's children. Of us it should be said, as the prophet Isaiah wrote about the Saviour: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of the vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord . . ."

The fire of judgment and the fruitfulness of the trees!

Compassion for the brokenhearted and comfort for the mourner!

Beauty for ashes and praise for heaviness!

Such are the indications of the indwelling of the Mid-Twentieth Century Stranger, even the Spirit of God, in your life and mine.

Can a Catholic...?

(Continued from page 7)

vote on allocation of public funds for outright support of parochial schools? How will he vote on the right of Protestant Americans to Planned Parenthood information? Will he vote to make divorce relief increasingly inaccessible? How will he vote on the question of an ambassador to the Vatican? Will he vote to turn over Government-financed hospitals to Roman Catholic religious orders to inflict their mediaeval obstetrical code on patients at the risk of Protestant lives?

There is no doubt that he would vote to lend all aid and support to victims like Cardinal Mindszenty, at present living in a U. S. Embassy. But would he not use his influence to suppress and side-track investigation of persecution of Protestants in Roman Catholic countries?

INSOLUBLE PROBLEM

Of course Senator Kennedy would vote the straight Roman Catholic line on all these issues, and on any others in which the church stood to gain advantage. He could not conscientiously do otherwise, any more than a conscientious Roman Catholic judge could find in favor of the opposing litigant in a suit involving the church, however strongly he might be convinced to the contrary.

No, it is impossible for any man, no matter how personally honorable, to be both a good Catholic and a good American. In fact, it is impossible for a Catholic to be a loyal citizen of any free country. From the days when the English Catholic nobles tried to betray their country to Philip of Spain and to turn over their Queen to the forces of the Armada, down to the present day when a Roman Catholic minority in any democratic country is a constant source of disturbance and irritation, the record of Catholic citizenry is plain for all to read.

The civic problem of the American Catholic is virtually insoluble. As a man cannot serve both God and Mammon, neither can he serve both Democracy and Totalitarianism.

END



"Feed My Sheep . . ."

I have found *My Daily Visitor* of considerable help as sermon materials. True, in this diocese we do not have a sermon program that we have to follow religiously. As a result, I page through the new *Visitor* till I find a stimulating idea for me, read it over, make a few notes, and have a pretty fair sermon.

Letter in *The Priest*
June, 1957

Papal Indulgences

One of the most avid undertakings of the Colorado Cattlemen's Assn. is promotion of a campaign for greater use of beef by the consuming public.

Big dinner of the organization here is Friday night.

So, jubilantly, officials of the organization are exposing a communication from the Most Rev. Urban J. Vehr, archbishop of the diocese of Denver, which states that the Pope has ordered special dispensation for Catholic cattlemen who wish to eat their product at the banquet. The message will be read before the dinner assembly Friday.

Denver Post, June 6, 1957

Number One Problem: Shortage of Priests

In June, 1956, the 28 bishops of Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama, in a joint pastoral, called the lack of priestly vocations the Church's number-one obstacle in that area. Last March the Holy Father asked the world's Apostleship of Prayer to intercede for more priests for Latin America.

The plight of Honduras is not the worst in Central America, but it illustrates the size of the problem. In that preponderantly Catholic country the ratio of priests to lay people is 1:12,400; in the United States it is 1:694 (Catholics). The average Honduran parish is larger than the entire diocese of Perugia in Italy: yet Perugia has more than twice as many priests as Honduras.

Dramatizing the situation of the Church in Central America is the fact that the number of students in major seminaries there has sunk from 170 to 150 since 1951.

America, July 27, 1957

The shortage of priests in Austria continues to worsen. Of the 6,877 priests, 28.7 per cent are more than 60 years old; only 12 per cent are between 25 and 30 years old. There are 649 seminarians.

America, July 27, 1957

The Camel

A May 20 Associated Press story out of Omaha, scene of a General Assembly of the Presbyterian Church in the U. S. A., made such headlines as these in the following day's newspapers: PRESBYTERIAN HITS PAROCHIAL SCHOOLS: BRAINWASHING CHARGED. . . .

How should Catholics react to incidents of this kind? In the opinion of this Review, the only reasonable course of action is that which refuses to dignify such bigoted statements with a reply. . . .

It is no sign of weakness to disregard an unjustified attack of [this] kind leveled against our schools. . . . It is high time we Catholics of the United States came to realize this. There was an era when such a canard would have had to be rebutted immediately. We were a weak and struggling minority group, poor immigrants who had as yet established no public record. Today the situation has entirely changed. We recognize, and the nation recognizes, that Catholics belong here.

America, June 8, 1957

CANDLE OF THE MONTH

The Rosary, with its familiar string of beads, is used by Roman Catholics for the counting of prayers and is associated mainly with devotion to Mary.



A String of Beads

"In 1571 the Church was in grave peril. Suffering from human corruption within and battered by the Reformation without, it suddenly found a third evil threatening to destroy it. Vast Turkish forces swooped down upon Europe. They seemed irresistible. Pope Pius V tried heroically but futilely to unite the Christian countries. Then he turned to the Rosary. He urged, begged, ordered others to say it. He said it unceasingly himself. Salvation for the Church and Europe came on October 7 with the great victory at Lepanto. Because of this victory the Church celebrates October as Rosary Month and October 7 as the feast of the Most Holy Rosary." (*Live the Rosary with Joachim, Joseph, and John*, by T. N. Jorgensen, S.J., p. 4)

ACCORDING TO Roman Catholic tradition, it was around the year 1208 that Dominic Guzman, in the course of his preaching against the Albigensian "heretics" in southern France, went into a little chapel dedicated to Notre Dame—"Our Lady." He was discouraged because his words seemed to have so little effect on the hard hearts of the heretics in that region.

While he was thinking about his problems the Virgin Mary appeared to him holding in her hand a string of beads much like those used by so-called holy men

in Europe for many centuries. She taught him to pray the Rosary and instructed him to preach it to the world. In the annals of tradition, these are her words:

"Introduce the Rosary devotion everywhere; teach it to the people and tell them that this devotion is most pleasing to my Divine Son as well as to me. By means of the Rosary devotion, virtue will flourish, vice will be destroyed, heresy will perish, and Divine graces will be obtained. The Rosary will be an inexhaustible fountain of every kind of

blessing. I promise you that I will prove by many graces how pleasing this devotion is to me and how profitable to the faithful."

The rosary itself consists of fifteen decades, each of which is made up of one "Our Father," ten "Hail Marys" and one "Glory be to the Father," making a total of fifteen "Pater Nosters" and "Glorias" and 150 "Ave Marias." According to custom it is divided into three equal parts of five decades each, commemorating respectively the joyful, the sorrowful, and the glorious "mysteries" of the lives of Jesus and Mary. These are assigned for specific times when they are to be recited.

It is customary to begin by reciting the Apostle's Creed, one "Our Father," three "Hail Marys," and one "Glory be to the Father." Then the five decades of one of the respective mysteries are recited, followed by the "Hail, Holy Queen."

THE ROSARY is heavily indulged, depending on whether it has been blessed by a priest, where it is recited, and how often. For example, an indulgence of five years is granted when it is recited privately, ten years when recited together with others. Under certain conditions, many more indulgences can be earned and appropriated.

The Rosary has been extolled to the heavens, undoubtedly because it is directly related to and primarily concerned with devotion to the "Blessed Mother," Mary. Blessed Grignon de Montfort writes in this vein:

"The Hail Mary is a heavenly dew which waters the soul, and renders it fruitful in all virtues; a soul not watered by this prayer, brings forth no fruit, nothing but briars and thorns . . . The Hail Mary is the sanctification of the soul, the joy of the Angels, the song of the predestined, the canticle of the New Testament, the pleasure of Mary, the glory of the most Holy Trinity. The Hail Mary is a loving kiss we give to Mary; it is a brilliant rose we present to her; a special pearl we offer to her; a cup of ambrosia and divine nectar we give to her."

All these comparisons are made by the saints."

It was Pope Leo XIII, known as the Pontiff of the Rosary, who ordered that it be publicly recited during the month of October, in the presence of the exposed Blessed Sacrament. In his famous Encyclical of 1892, concerning the Rosary, he wrote:

"When in our prayers we fly to Mary, we fly to the Mother of Mercy, who is so disposed towards us that in whatever necessity we are struggling, especially in our striving after the attainment of life eternal, she is at once by our side, and indeed, quite spontaneously—without awaiting our appeal—and lavishes upon us gifts from the treasury of that grace of which she received from the beginning a full supply from God, Whose Mother she was worthy to be . . . Therefore, let us go to Mary, not timidly nor carelessly, and implore her by those maternal bonds, by which she is most closely united to Jesus and to us. Let us most religiously invoke her immediate aid in that form of prayer (the Rosary) which she personally designated and holds most dear. Then we can rightly rest secure and happy under the protection of this excellent Mother."

BUT DR. JOHN DOWLING'S accounts of the "blessings" of the Rosary should open the eyes of those who seek life eternal and who, through the endless ramifications of Roman Catholic teachings, often find themselves more confused than enlightened. After an account of the life and character of St. Dominic, after whom the order was named, he relates some stories concerning Dominic and the Rosary.

"The Dominicans were the great champions of the Virgin, and according to their writers, Saint Dominic was her peculiar favorite. In reference to the Rosary, which among them was especially a favorite instrument of devotion to their great patroness, they relate many wonderful miracles, among which the following are specimens." According to Dowling, these miracles occur not in Protestant works but in the

prayer-book of the Dominican order of Roman Catholics.

THE BEAD PALACE IN PARADISE

"A knight to whom Dominic presented a rosary, arrived at such a perfection of piety, that his eyes were opened, and he saw an angel take every bead as he dropped it, and carry it to the Queen of Heaven, who immediately magnified it, and built with the whole string a palace upon a mountain in Paradise.

THE PREACHING HEAD

"A damsel, by name Alexandra, induced by Dominic's preaching, used the rosary; but her heart followed too much after the things of this world. Two

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young men, who were rivals for her, fought, and both fell in the combat; and their relations, in revenge, cut off her head, and threw it into a well. The devil immediately seized her soul, to which it seems he had a clear title—but, for the sake of the rosary, the Virgin interfered, rescued the soul out of his hands, and gave it permission to remain in the head at the bottom of the well, till it should have an opportunity of confessing and being absolved. After some days this was revealed to Dominic, who went to the well, and told Alexandra, in God's name, to come up: the bloody head obeyed, perched on the well-side, confessed its sins, received absolution, took the wafer, and continued to edify the people for two days, when the soul departed to pass a fortnight in purgatory on its way to heaven.

THE VIRGIN'S RAISED ARM

"When Dominic entered Thoulouse, after one of his interviews with the Virgin, all the bells of the city rang to welcome him, untouched by human hands. But the heretics [Albigenses] neither heeded this, nor regarded his earnest exhortations to them, to abjure their errors, and make use of the rosary. To punish their obstinacy a tempest of thunder and lightning set the firmament in a blaze; the earth shook, and the howling of animals was mingled with the shrieks and groans of the multitude. They crowded to the church, where Dominic was preaching, as to an asylum.

"'Citizens of Thoulouse,' said he, 'I see before me a hundred and fifty angels, sent by Christ and His mother to punish you. This tempest is the voice of the right hand of God.' There was an image of the Virgin in the church, who raised her arm in a threatening attitude as he spoke. 'Hear me!' he continued, 'that arm shall not be withdrawn till you appease her by reciting the rosary.'

"New outcries now arose: the devils yelled because of the torment this inflicted on them. The terrified Thoulousians prayed and scourged themselves, and told their beads with such good effect, that the storm at length ceased. Dominic, satisfied with their repentance, gave the word, and down fell the arm of the image.

UNDER THE VIRGIN'S WING

"In one of his visits to heaven, Dominic was carried before the throne of Christ, where he beheld many religionists of both sexes, but none of his own order. This so afflicted him, that he began to lament aloud, and inquired why they did not appear in bliss. Christ, upon this, laying his hand upon the Virgin's shoulder, said, 'I have committed your order [the Dominicans] to my mother's care'; and she, lifting up her robe, discovered an innumerable multitude of Dominicans, friars and nuns, nestled under it.

MARY'S LOVE FOR SAINT DOMINIC

"The next of these legends is almost too impious to be repeated. The Dominicans—the inquisitors—tell us that the Virgin appeared to Dominic in a cave near Thoulouse; that she called him her son and her husband; that she took him in her arms, and bared her breasts to him, that he might drink their nectar. She told him that, were she a mortal, she could not live without him, so excessive was her love; even now, immortal as she was, she should die for him, did not the Almighty support her, as He had done at the Crucifixion. At another visit, she espoused him; and the saints, and the Redeemer Himself, came down to witness the marriage ceremony.

"It is impossible to transcribe these blasphemies," Dowling concludes, "without shuddering at the guilt of those who invented them; and when it is remembered that these are the men who have persecuted and martyred so many thousands for conscience' sake, it seems as if human wickedness could not be carried farther."

THE GREAT TRAGEDY is that the Rosary, with such a background of fabrications and blasphemies, should be gaining steadily in popularity, to the extent that it is the form of worship most often recommended

for the Roman Catholic family. "The Family Rosary," writes one author, "is not only the family's prayer—it is the family's crusade. As each family takes up the practice of the daily Family Rosary, its members become apostles, persuading other families of the beauty and power of the Family Rosary, and of the peace and love it will bring into their home." This same author urges Catholics to partake of the zeal of Bernadette, who said, "I can do two things, I can love Mary and I can say my beads."

Christ had something to say about prayers and devotions. In His Sermon on the Mount He said, first, "Pray to thy Father . . . in heaven"—not "to Mary, thy Holy Mother." Then He said explicitly, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him." Then He gave the people the Lord's prayer.

Once, when Jesus went to visit Mary and Martha, Martha complained because Mary "sat at Jesus' feet, and heard His word," instead of helping her prepare food for their Guest. But in a gentle rebuke, Christ said to her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful, and Mary hath chosen that good

part, which shall not be taken away from her."

To sit at the feet of Christ and hear His word is of far greater importance than all the Rosaries in the world, all the repetitious prayers and all the Ave Marias. Christ said nothing about praying to Mary. Rather, He said, "I am the way, the truth, and the life . . . If a man love Me, he will keep my words . . . He that loveth Me not keepeth not My sayings." (John 14:6, 23, 24)

IN THE DAYS of the ancient Israelites, the Lord gave His people definite instructions about heeding His word, which we find contained in the Holy Scriptures. He promised them His richest blessings if they would "hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul."

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. 30:10-14)

Christ Himself used the Scriptures and established their validity for His day. Luke records that, according to His custom, "He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are



Rev. Jacob Peltz

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bruised, to preach the acceptable year of the Lord . . . This day is this scripture fulfilled in your ears." (Luke 4:16-21)

Of His own words Christ said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) "The words that I speak unto you, they are spirit, and they are life." (John 6:63)

Later St. Paul established the truth of his own preaching in the light of what he had received from the Scriptures and from Christ: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15: 1-3)

THE WORD OF GOD as revealed in the Scriptures and in the life and teachings of Christ is considered of such importance that severe punishment awaits those who neglect to obey it or who add to or take away from what is written. "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days . . ." (Deut. 30:17-20)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man

shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18; 19)

The answers to life's questions are found in the Scriptures, the written Word of God, and in Christ, the incarnate Word. Once when many of Christ's disciples became offended at His words, He asked the chosen twelve, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." (John 6:67-69)

In later years Peter wrote of the enduring Word and of redemption through Christ only: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ . . . see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Pet. 1:18-25)

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A BLIND MAN MAKES OTHERS SEE

This is Michael Belos, a blind man in Greece whose only desire in life is to make others see Christ. He is now a missionary of the American Mission to Greeks engaged in the distribution of the Word of God and in evangelistic work. Here is what he wrote us: "I was deeply touched to receive your gift of \$10 which came as a sweet savor to refresh my spirit. I am so burdened for souls that I shall spend half of it for traveling expenses to go to various places to distribute the Word of God and Christian literature. The authorities would often come to arrest me, but when they realize I am blind they let me free. So my blindness is used in a wonderful way to make others see my Christ, and I praise Him for it."

Friends, think of it. A blind man in utter need himself, giving up half of this little gift sent him for his personal needs to make others see. How does your love for the Master compare with his? Will you help him make other Greeks see Jesus? You can contribute to his personal support of \$50 a month and also help him travel and provide him with Scriptures and Christian literature. \$10 will provide 40 Greek New Testaments for him. May God speak to your heart so that you can make Michael Belos your missionary in Greece today. Send your gifts to: American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. C, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)



EYES OF THE WORLD

Death Comes to the Bishop

One can only guess at the strong passions that brought death to a South American Roman Catholic bishop and made a murderer, and criminal, of a priest. The terse Reuters news account leaves many questions unanswered:

"The Most Rev. Francisco Expedito Lopes, Bishop of Garanhuns, Pernambuco state, died in his palace at Garanhuns today from bullet wounds in the chest. The police said the bishop was shot yesterday by a priest who visited the palace to protest against his suspension."

Priest Takes Closer Look at Roman Catholic Statistics

Roman Catholic periodicals constantly boast of the growth, strength, and health of the Roman Catholic Church in this country. But occasionally someone takes the trouble to evaluate the facts and figures for what they are and finds it necessary to interject a note of dissatisfaction over the results.

Taking a little closer look at the figures for the U. S., Hawaii and Alaska, which indicate an increase of almost a million Catholics last year, the Rev. John B. Sheerin, editor of the *Catholic World*, writes:

"Last year it took about one thousand Catholics to produce four converts. We received about

140,000 converts into the Church in the U. S., a figure that was probably exceeded by the leakage. Oh yes, we are increasing in numbers but that increase is mainly due to the high Catholic birth rate . . . if conversions are an indication of health, the Catholic Church in America is sick."

The answer, according to Father Sheerin, lies in "a more alert, alive and apostolic laity." The fact that the church has failed to produce such a laity he blames on the American educational system and the tendency to avoid tensions that result from discussions of religion.

In addition, he says, "I know many a lay Catholic who thinks a lay apostle is a crackpot who should leave this business of converting non-Catholics to the clergy." The editor of *Commonweal*, liberal Roman Catholic magazine, agrees with this opinion, adding that "this attitude toward the apostolic laymen is found as often among priests as among other laymen. Why else have so many members of apostolic lay movements come to regard their pastor as just one more obstacle to be got around if they can? . . .

"The Church is not a democracy, except in the classic sense that a laborer's son can wear the robes of a Cardinal. Questions of dogma and morals cannot be settled by counting noses . . . But if the long-range goal is active

participation of the laity in the apostolate of the Church, that sense of participation will first have to be built in a multitude of . . . small but significant ways.

" . . . People know the Church through us. If so many get a distorted picture of the Church, all the fault is not, surely, in the eye of the beholder."

The aim to make America Catholic is not progressing fast enough, it would seem, to satisfy those in positions of influence.

Roman Catholic Population in U.S. Swelled by Immigration

Since its founding in 1871, the St. Raphael Association for the Protection of German Catholic Emigrants has helped more than three million emigrants from Germany. Last year alone it helped some eighty thousand emigrants, most of whom were relocated in the United States and Canada.

When Is a Marriage Not a Marriage?

While paying lip service to the sanctity of marriage and decrying the evils of divorce, the Vatican has its own rules for circumventing the impediments of prior marriage in the case of famous, wealthy, or influential people. Such is the case of Merle Oberon, former Hollywood motion picture star, who was married to Mexican industrialist Bruno Pagliai on July 28. Though it was the third marriage for each, they received permission from Rome because none of their previous weddings had been conducted before a priest in a Roman Catholic church.

The third marriage was not only permitted but sanctioned. The private ceremony was conducted in Rome in the Church of the Four Holy Martyrs by the secretary of the Office of the master of the chamber of Pope Pius XII.

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"Well Worth a Mass"

Wales, which from the early days of the Protestant Reformation has been Protestant, seems finally to be capitulating to the Roman Catholic Church. The first priest in modern times to be installed as a town mayor in Britain received this political honor in the Welsh town of Llandovery. To mark the occasion the town council, by whom Father Stanley J. Vince was elected, agreed to attend Mass.

In sixteenth-century France, Henry IV, a Huguenot prince who became Catholic in order to obtain the throne, is said to have remarked, "Paris is well worth a Mass." Apparently the town council felt the same about Father Vince!

State Scholarships for Private Schools

Gov. William G. Stratton of Illinois appointed Msgr. William E. McManus, archdiocesan superintendent of schools in Chicago, as a member of the new seven-man state scholarship commission. The commission was established this year to administer a \$600,000 student aid program aimed at helping students to attend private schools in order to ease the over-crowding of state-supported colleges and universities. It will be interesting to observe what proportion of the allocated funds goes to Roman Catholic schools.

Where Roman Catholicism Flourishes

Father Franz Xavier Arnold, a leading Roman Catholic theologian in Germany, declared in a public lecture that his church is more active and more firmly established in the United States than in any other country in the world. This statement was the result of an extensive tour of America under the sponsorship of the U. S. Department of State.

In view of current attempts on the part of the executive and legislative branches of the Government to curry favor with the Vatican, it is perhaps not so remarkable that the Roman

Church is making considerable headway in its program for the U.S. Pressure is constantly being brought to bear on the State Department, as well as the President and Congress, to pave the way for the appointment of an American ambassador to the Vatican. While the office of the Vice President denies any such motivation behind Mr. Nixon's visit to the Pope last March, his successful attempt to cement good relations with the man in the Vatican lays a long, soft carpet between Washington and Rome.

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American Indians Ask Religious Freedom

It is always disturbing to hear of the denial of civil and religious rights to Protestants in Roman Catholic countries such as Colombia. But it is even more distressing to learn of similar denials in these United States. A case in point concerns the ninety Protestant Jamez Indians of New Mexico who reside in a predominantly Roman Catholic pueblo. Six of these Indians have filed suit in the U. S. District Court at Albuquerque, asking that the Court guarantee them their right to worship as they please.

According to their complaint, they have been denied the right to bury their dead in the communal cemetery, to establish a cemetery of their own, to have a church of their own, or to use their homes for prayer meetings.

The complaint further stated that Protestant missionaries were not permitted to come and go freely within the pueblo and that the non-Catholic Indians were threatened with loss of homes, property, birthrights, and community work if they did not become Roman Catholic.

"God's Work" in Spain

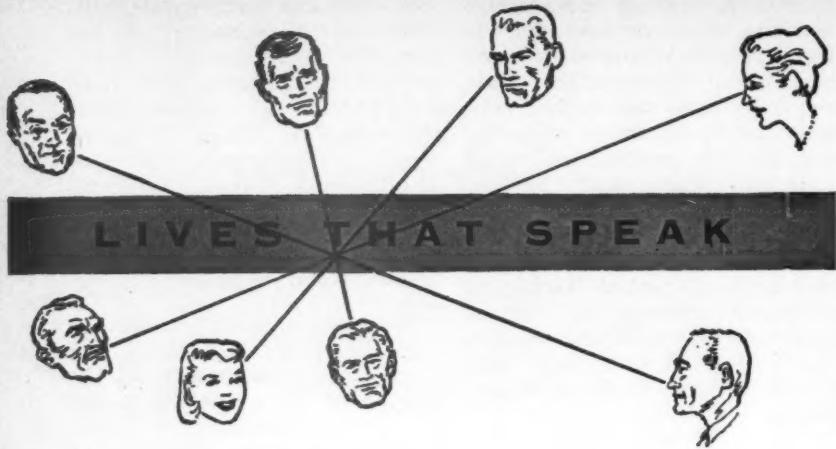
The organization known as Opus Dei (literally, God's Work) in Spain will bear watching. The growth of its political influence in the government of that country has caused widespread comment. Its members have attained key positions in the recently re-shuffled Spanish Government, relegating members of other groups to relatively unimportant positions.

Founded in 1928 by Jose Maria Escriva, a Spanish priest now living in Rome, Opus Dei may prove of considerable significance for the future of Spain. One of its primary aims is the spread of Christian—i.e., Roman Catholic—ethics in government, business and educational circles.

The consensus of foreign diplomatic missions who have studied its origin and aims is that it represents the more conservative middle class, which favors the return of a constitutional monarchy and is opposed to any signs of left-wing anticlericalism that sprang up in Spanish intellectual circles during the 'thirties.

State Department Honors Roman Catholic Saint

The U. S. Department of State is honoring a Roman Catholic feast day. In a statement denouncing Communist persecutions of Hungarians, the State Department asserted that the spirit of St. Stephen, first Roman Catholic King of Hungary, "is a lasting element in the heritage of the Hungarian people" and will continue "to inspire them to unity and unfaltering devotion to freedom and independence." The statement was issued in advance of the feast, which is observed in this country on September 2.



The Lost Burden

by John Jules Lythgo

"Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back."

"He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back . . ."

"Then was Christian glad and lightsome, and said, with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks . . ."

*"Thus far I did come laden with my sin;
Nor could aught ease the grief that I was in
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"*

Like Christian of old in John Bunyan's classic Pilgrim's Progress, John Lythgo of Australia learned the joy and freedom that comes with accepting Jesus Christ and hearing Him say, "Thy sins be forgiven thee."

THE MORE I look back, the more amazed I become at the terrible darkness, the shadow of death, that engulfed me for so long.

I was a sincere Roman Catholic, born into the Catholic faith, the son of Irish Catholic parents. However, I was a layman and knew only what the Roman Church had permitted me to know—just enough to hold me in great darkness and fear, with an unwavering faith that the Roman Catholic Church was the one and only church.

Sixteen years ago, at the age of forty, I began to feel very conscious of the presence of sin within. Like most men in the forces, I was surrounded with many different manifestations of sin. Maybe it was the sight of so much wickedness that caused this feeling of sin to take hold of me.

At any rate, I made use of all the graces that the Roman Church could offer me. Yet I could not get away from myself. So despondent did I become that I began to drink as never before.

Then one Sunday evening, on my way back to camp after attending devotions, I stopped to listen to the singing in what I now know to be the McKenzie St. Methodist Church in Bendigo. There was something in that singing that never left me.

The following Sunday evening I passed the church again, this time on my way to Benediction. I wanted to go into that church. I stood outside for some time, afraid (you would know why). Then I went on my way, saying in my mind, "A lot of Bible-bangers!" Yet I envied them and wished I were one of them.

That night I was very restless, grieved that I had not followed my own desires. Oh, wretched man that I became!

All during the next week I made up my mind that I would go into this little church. The following Sunday evening I stood outside again and fought with myself.

HOPE RETURNS

I know now that it was the Devil that was saying to me, "Lythgo, you are a bad man now, but you will be a thousand times worse if you go in there. You are on your way to hell fast enough—and you will drop right in now if you go into that church."

Oh, how wonderful that Satan lost that fight! I had the victory. I went in, full of fear, afraid of everything. I thought someone would tell me that I had to leave, that I could not sit there, that I was a Catholic and must get out.

But I sat down and listened. I listened to one of Victoria's best Methodist ministers. He was speaking on the subject of strong drink.

I was born in a hotel. I learned to walk and talk in a hotel, and all my life was surrounded by the horrors and wickedness of drink. And I was fully aware of what was going on in the forces.

No one in that congregation knew better than I that all the Methodist minister said was true. His only fault was that he did not tell nearly enough. I could have made that powerful preacher shudder with what I had to tell.

That night I went back to my camp with a little hope yet in my life.

"JESUS, MY SAVIOUR"

I could not say anything against that church. Those people were happy. They had what I had not. Their minister was telling them true things and was outspoken in saying they were evil and sinful.

My church never spoke like this. Rather, it was just the reverse. Our priests drank. In fact, I had often drunk and gambled with them into the early morning hours.

I made up my mind that I would go again to that church. And I did. I continued to go for several months. One evening I was invited to attend the Christian Endeavor meeting, and thereafter I went regularly each Wednesday evening.

One evening, during the prayer section, a woman whose name

I do not know said in her prayer these three words: "Jesus, my Saviour." Those three words went up to heaven and came back to me. "Jesus, my Saviour."

At that time I knew Jesus as a marble statue. From my childhood He had been my favorite statue. I had always made it my practice to pray to Him. Oh, how my heart had yearned with that hope, that expectation, that He would take on the form of life and speak some words of comfort to me. If He would only put out His hand and touch me, I might yet find favor with God.

This still, lifeless, cold marble statue had been my only hope of a Saviour. But now a new hope came into my life. If I could only know the Jesus that this woman knows, I thought, if I could only meet her Saviour, I would be happy; I would find peace.

"OPEN MY EYES . . . "

I became thrilled with a new hope. I asked a young preacher if he would lend me his Protestant Bible. The following evening this brother gave me a New Testament as a gift. I took it to my quarters and there I began to study the Bible for myself.

I read and read about Jesus. The more I read of Him, the greater Saviour I saw Him to be. And the more I read that New Testament, the greater sinner I saw myself to be.

I saw Him feeding the multitudes, and I would say to Him, "Oh, Jesus, I too am hungry. Feed me, even me."

I saw Him giving water to the thirsty, and I would tell Him, "I too am thirsty. Give me to drink."

I saw Him giving sight to the blind, and I would call out, "Jesus I am blind also. Open my eyes that I may see."

This reading I kept up nightly for several months, and the more I read, the more I wanted to meet this Saviour, whom I saw to be my only hope.

I had resolved not to go to confession any more. Instead, each evening before retiring to my bed, I knelt down and repeated to God all the sins I could remember having committed.

Each night this list would become bigger and bigger. Oh, the weight that gathered about me! My burden was becoming so heavy that soon it must crush me completely.

HE IS FAITHFUL

But I said to myself, No, I will not go to confession to receive absolution any more. If God alone will not forgive me, I must die with my sins unforgiven and go to hell.

Then on the night of September 14, 1942, at 2 a.m., Jesus my Saviour came and took away my load, my burden, my sins, my countless sins—yes, my sinful life itself. He took everything.

I was reading the first epistle of St. John, chapter one, and it was at verse nine that Jesus came and opened my eyes and I did see.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It was as though I had been trying to read in a darkened room and someone came in and turned on the light. I climbed out of my bed and, kneeling at my bedside, again cried to my Heavenly Father, confessing all my sinful past. I really did cry, whether in joy or despair I cannot tell.

I told God that He said in His Word that if I confessed my sins He would be faithful and just to forgive me. I then said, "I believe you, Father, and I accept your forgiveness." And our Heavenly Father made it clear to me that Jesus died for my sins and that I was to accept His death as a complete sacrifice for my sins. Oh, the cleansing power of the blood of Jesus that passed through my soul and made me whole!

"FOR MY NAME'S SAKE"

I became a new being, a new creature, a new man. The old John Lythgo died that early morning hour and has never lived since. And the new John Lythgo began to live and has lived in Christ continuously from that night. Drinking, gambling, smoking, swearing, telling bad jokes—all stopped in a moment, be-

cause joy and thanksgiving to God took their place.

That night Jesus came to me, and He has kept me ever since. He has sustained me in spite of the terrible attacks Satan has made on me through the Roman Church. I have been beaten with many stripes, but it is enough. The servant is not greater than his master, than his Lord.

Jesus said, "If they have persecuted Me, they will also persecute you . . . But all these things will they do unto you for My name's sake"—and that is enough for me. I passed from death to life, and nothing I have ever known can match the joy and peace I then found.

PROBLEMS ARISE

But while the burden of my sins was taken away and the matter of going to a priest for confession was forever settled, I learned that there were other problems I still had to face. Among them was the question of the Mass. From infancy the Roman Catholic is taught to believe firmly in the teachings of his church. Since he lacks the knowledge that his priests have, often he walks more earnestly and sincerely than they.

After I had attended the Methodist church for a while, the evening came when I was invited to remain for the sacrament of the Lord's Supper. This was something I did not dare to do, so I declined.

I was saved. I could no longer believe in the Roman Catholic confession. I was saved by faith in Jesus—but the Sacrament, the Holy Mass, the doctrine of Transubstantiation had been firmly planted in my mind since childhood, and I could not conceive of this new and different method being right in the sight of God.

I began all the more earnestly to seek guidance from my New Testament, but the words of Jesus Himself seemed to support my old belief. I continued my prayerful study until one day there came to my mind something that had taken place in our little parish church when I was a boy. From that time forward I have been free from the teachings of

Rome, especially the doctrine of transubstantiation.

THE NATURE OF WINE

I was ten years old at the time. Father Cussock, an elderly man, was our senior priest. He lived at the township of Gordons, and on Sundays he would offer Mass at Gordons at seven a.m., then ride horseback to the township of Ballan and offer Mass at nine a.m., then come on to Mt. Edgerton and say Mass at eleven o'clock.

At that time I was an altar boy. After Father Cussock had drunk the first serving of wine, he staggered and fell on his knees. With my helpers I assisted him to his feet again. But when he drank from the chalice the second time, he again fell down, and again we assisted him to rise. When the supposed great change had taken place in the bread and

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wine and the priest drank for the last time, he fell down completely, and several men had to come forward and help him from the altar.

Later at home my mother was discussing the incident with a school teacher friend, and it was my mother's words that came to me and helped me overcome the last obstacle of Rome. These were her words:

"Fancy Father Cussock getting drunk on the sacrament!"

Fancy indeed! But the years passed and the day came when I was to find out for myself just what those words meant.

If Father Cussock was made drunk by the sacrament, then it must still have been actual wine and not the blood of Jesus Christ. Therefore the doctrine of transubstantiation must be false. With this thought in my mind I was able to study my New Testament more clearly, until at last truth, precious truth, outshone the false, and the beauty and glorious blessing of the Last Supper became most precious to me.

One of the greatest joys I have experienced in the Christian faith came a year or so later when I was taking a service for a Baptist pastor in a Melbourne suburb. After conducting the ordinary service I was requested to preside at the Lord's table. In so doing I was greatly blessed and was drawn still nearer to our blessed Redeemer.

VICTORY THROUGH TRIBULATION

When I was converted I thought it would be an easy path in the new faith. But I have suffered terrible persecution from my own people and others. However, I thank God for the grace He has given me to stand steadfast and to endure for His sake. I have witnessed for Him throughout the length and breadth of Victoria and have found open doors in all Protestant churches.

Like the apostles of old, I love to tell what the Lord has done for me. And with the apostle Paul I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

From a Mother's Heart

Dear Son:

Yes! I have read much of the book Father Smith Instructs Jackson, which you sent to me. Thank you for sending it. It has done nothing toward converting me to Catholicism, but it has done a lot to awaken me to the realization of the corrupt doctrines which that church teaches. I never realized all this before, and I'm truly filled with sorrow to learn that you, who once professed to know and love the Lord Jesus Christ, could substitute this for the glorious liberty of a child of God.

You have placed yourself under the power of man-made decrees and dogmas instead of trusting in the finished work of our blessed Lord and Saviour. Roman Catholics do not believe that the work of salvation was finished. On the contrary, they believe that when Christ on the cross said, "It is finished," He only meant that the way had been opened for man to begin working to establish his own righteousness in order to gain Heaven as his reward.

But I am now a Protestant in the true sense of the word. I believe the Bible to be the Word of God, not merely to contain the Word of God. Anything added thereto is not to be relied upon unless plainly proven by the Scriptures themselves. If we yield ourselves

By Winifred McGregor

to God's will and read prayerfully He will speak to our hearts as we read. That is one of the amazing and wonderful facts about the Word of God. God speaks through its pages to the hearts of His people, giving to each a message to meet his need. This does not mean that He gives to each a different doctrine, or that the same Scripture may not at another time convey to the heart of the reader another message for another need. God's Book is the living Word. It is not bound by man's small limitations and misunderstandings. It is God's message to His own beloved people.

Roman Catholics declare that by His sufferings and death the Lord Jesus Christ opened the way into Heaven, that way which had been closed by Adam's sin. Once more man can set his aim toward Heaven and by his own works of righteousness, benevolent and charitable acts, prayers and penances, through faith in that now open door, hope eventually to gain admittance. But the Lord Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 14:6; 5:24)

Your acceptance of Roman Catholic Scriptural proof of the doctrine of purgatory amazes me. How anyone can see anything in Matthew 5:26 on which to base such a teaching I cannot understand. Personally I can see no basis there whatsoever for an acceptance of purgatory, nor do I find any elsewhere in the Bible. Paul the Apostle said, "For me to live is Christ, and to die is gain . . . having a desire to depart, and to be with Christ; which is far better." (Phil. 1:21, 23) Could he be with Christ in purgatory? No, for Christ is in Heaven.

Their explanation of the use of images does not remove from the Scriptures the commandment, "Thou shalt not make unto

thee any graven image, or any likeness of any thing that is in heaven above . . . Thou shalt not bow down thyself to them . . ." (Ex. 20:4, 5). God's Word stands true and irrevocable no matter whether men or churches accept it or not.

As for praying to Mary—or through Mary to Christ or to God—doesn't this place God in a very unique position? Paul said, "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. 2:5) If Christ mediates between God and men, where does Mary fit in? We know that she was honored as the mother of our Lord, but nowhere in the Scriptures is there any indication that she was meant to be a mediator between men and her Son, the Son of God.

At the beginning of our Lord's active ministry here upon earth it is true that His mother did mention to Him the fact that there was a shortage of wine for the wedding festivities, but in the dozens of other places in the Scriptures men approached Him directly on behalf of others or themselves. To Roman Catholics the Lord Jesus Christ must appear a hard and difficult Person with whom to deal. Here on earth a woman is asked to carry a petition when it is felt that a woman's appeal will bear added weight. But how can this be true of Christ? Can it be that His mother is more interested in the spiritual needs of mankind than He is? Is He so hard as to turn a deaf ear to man's penitent prayers so that His earthly mother must plead for His mercy and justice? Such a concept surely doesn't fit the picture which the Bible gives us of Him.

Did you not notice as you read this book that the applicant being instructed by the Roman Catholic priest knew no Scripture? The queries he made were not those that a thinking man, versed in the Word of God, would make. They were, rather, questions designed to point out to the reader the reasonableness of the Roman Catholic religion. The things which "they" had

said, or done, or thought were rarely such as the "born again" Christian would think, say, or do. We know what we believe, and in Whom. Evangelical Protestants may differ on forms of worship and in minor points of doctrine, but they are all fully agreed upon the fundamental doctrines of their Christian faith. They all claim salvation through the finished work of our Lord Jesus Christ on Calvary's cross. They accept the Bible as the Word of God.

The Roman Catholic religion, as I understand it from the reading of this book, is designed to meet man's standards and to fill his need and his desire to do something for himself in regard to his soul's salvation. The simple acceptance of salvation as a free gift from God, through faith in the Lord Jesus Christ and His shed blood, is a humbling experience. Man does not want to thus humble himself. It is the nature of man to want to prove his own worth rather than to accept charity or undeserved favor from God.

God's Word declares that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12)

Read the book of Romans through. "For if Abraham were justified by works, he hath whereof to glory; but not before God . . . Abraham believed God and it was counted unto him for righteousness." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 4:2, 3; 5:19)

"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Can a man be so lacking in gratitude and etiquette as to reject God's gift and yet expect to earn that same gift by his own good deeds? By his acts of penance? God has declared that all men's righteousnesses are as filthy rags; "there is none that doeth good, no, not one" (Isa. 64:6; Rom. 3:12). Yet man offers those deeds of righteous-

(Continued on page 26)

THE
TRUTH
SHALL
MAKE
YOU
FREE



OUR REFORMATION HERITAGE

by the Rev. J. A. Wylie, LL.D.

From the exhaustive writings of Dr. Wylie, nineteenth century church historian who wrote a classic history of the Papacy and of Protestantism, comes this article dealing with the enlightenment produced by the Reformation. It is taken from his book, Rome and Civil Liberty.

ALL GREAT MOVEMENTS ARE commonly traceable to one great principle. It is pre-eminent, especially so as regards the Reformation. Its manifold developments, political, scientific, and literary, as well as theological, can all be traced up to one primordial principle. What is that principle? *It is the substitution of a divine for a human authority.* This is the primordial truth of the Reformation.

There is a *jus divinum* (divine law or right) at the foundation of everything that is true and good. There is a *jus divinum* at the foundation of science; for all true science is just an induc-

tion of the laws and facts of nature, which are the ordination of God. There is a *jus divinum* at the foundation of all good government; for what is government, but an induction or codification of the laws and facts of society, which, too, are the ordination of God? And there is a *jus divinum* in all true theology; for what is theology, but just an induction of the laws and facts of the Bible, which are the revelation of God? The Reformation was a return to the *jus divinum* of God, in opposition to the *jus divinum* of man, which, in fact, was nothing else than a *jus humanum*.

We are accustomed to say that the doctrine of justification through faith alone is the fundamental principle of the Reformation. This is true if by the Reformation we simply mean a system of theology standing in contradistinction and opposition to the theology of the Roman Church. But if by the Reformation we mean a great movement, extending over the entire area of human life and action, beginning, no doubt, in the religious sphere, but developing itself immediately thereafter in the political and social,—a movement enlarging and elevating all the rights and relations of man, and communicating new powers and privileges to human society,—a movement, in short, which gave us a new State as well as a new Church,—then, we say, the fundamental principle of the Reformation was the substitution of a divine for a human authority.

This principle is first in order: it is a deeper principle than the other, and of greater breadth of application. Luther must have seized upon it, consciously or unconsciously, before he dared to open the Bible, and interpret for himself the Word of God, and accept the *divine righteousness* of the Bible, instead of the *human righteousness* of Rome, as the ground of the sinner's justification. This principle is applicable to every department of human thought and action: it is as applicable, in its own way, to the business of politics and of science, as of religion.

The first discoverers, we maintain, of this great principle in modern times were the Reformers of the sixteenth century; and they, too, were the first who had courage to act upon it. From them the statesmen and philosophers who came after received it; and, working with it, each in his own department, they have come, in the course of three centuries, to educe that marvelous and unrivaled combination of political power, social order, scientific and mechanical skill, and commercial prosperity, which at this day [1865] is seen embodied in the empire of Great Britain.

The Fundamental Principle of the Reformation gave us

A SCRIPTURAL CHURCH

The Church of Rome put herself in the room of God. She said to man, I am the one infallible authority upon earth. With the Bible you have nothing to do: with God you have nothing to do. It is with me, and me alone, that you have to do. Whatever I teach, that you are to believe; whatever I enjoin, that you are to do. And to that claim the conscience of man yielded for ages.

This was mere human authority; but upon that authority was founded the mighty Babel of monstrous dogmas and burdensome ceremonies under which the world groaned. The Reformation shook that Babel to the ground, by undermining the authority on which it rested, and substituting a divine authority—the Bible. It said to man, this is a perfect and sufficient revelation of the will of God: this is a complete and authoritative directory of all you are to believe, and of all you are to do, in the matter of religion: this is God speaking to you.

And when man came back to God as his one Teacher, and to the Bible as his one storehouse of divine truth, mere human authority fell, and the monstrous superstructure of error of which it had served as the foundation fell with it.

"God alone," said the Reformers, "is Lord of the conscience." That was the truth that made Europe free. At the hearing of these words, a world of slaves shook off their fetters,—a world of dead men arose, and stood upon their feet. Thus did the Reformation substitute the authority of God for the authority of man. Loosed from their shackles, men now betook them to the Word of God. They searched its pages with earnestness, with prayer, with dependence upon the Holy Spirit. They no longer inquired, What does this doctor teach? What does that Council decree? What has this Pope decided? Their one question now was, What saith the Bible?

This was the unrolling of a black fog from the face of heaven; and men saw with astonished and ravished eyes those

eternal lights which God had placed there, but which tradition had so long obscured. Now arose a holy temple, whose foundations were the twelve apostles of the Lamb, Jesus Christ Himself being the chief corner-stone. The pattern exhibited in the Mount, of the New Testament, which had so long disappeared from the earth, and which some of the better spirits of former ages had sighed over as lost for ever, was again beheld.

The Church had become a brotherhood, whose various members were knit together by the same spirit, in the profession of one faith and the enjoyment of one baptism. Salvation was again the free gift of God. And the Church, without the intervention of any intercessor save the One Mediator, had free access to the throne of God and of the Lamb.

The Fundamental Principle of the Reformation gave us

A FREE STATE

The right constitution of the Church was immediately followed by the right constitution of the State. Both grew out of the same principle—the substitution of divine for human authority. All true government—the government of the State as well as of the Church—is founded on a *jus divinum*. But that *jus divinum* is not the right of one man to govern the rest. This last was the great political axiom universally received before the Reformation. It passed as a truth indisputable and unquestionable; yet was it at bottom nothing better than government by mere human right; for it manifestly resolved itself, as a basis of power, into the capricious, arbitrary, and irresponsible will of one man.

The Reformation came, preaching the true *jus divinum*, when it taught the right of society to govern itself according to those eternal principles of justice, equity, and order which God has graven on the natural conscience. Just as the Reformation exploded the right divine of the priest to teach and rule in the Church by his own infallible and irresponsible authority, so it exploded the right divine of kings to legislate

and govern in the State by their tyrannical and irresponsible will. It taught that all power is by delegation from God—that there ought to be the expression of the popular will—and that this will ought to be enlightened and controlled by right reason, and by the principles of Revelation.

Thus did the Reformation substitute a really divine basis of government in room of the mere human basis, which had served but as a pedestal to tyranny. Thus were Liberty's everlasting doors open to the nations.

I N THE SIXTEENTH CENTURY, THE
Reformation and Liberty made the circuit of the European nations hand in hand, and knocked at the gates of the several countries. Those nations that were so happy as to admit the one, admitted at the same time the other: those that closed their gates upon the Reformation, by the same act shut out Liberty.

This was not so apparent at the time; but three centuries have sufficed to make it palpable to the whole world. Every year that has since elapsed has but widened the immense distance betwixt the Reformed and the Unreformed nations of Europe. The one have steadily pursued a career of ever-expanding greatness; the other have as steadily kept the downward path of decadence, and at every turn have sunk deeper and deeper into slavery and barbarism.

Since the fatal day on which the Papal nations rejected liberty, how often have they agonized to attain it! They have sought to woo it with tears; they have sought to buy it with blood. But all in vain. Tears and blood have been rejected as its price. No! Revolution cannot make liberty take root: the sword cannot make it grow. Liberty comes only in the wake of the Bible.

The Fundamental Principle of the Reformation gave us our

INDUCTIVE PHILOSOPHY

All true philosophy is divine. God is its author, inasmuch as He ordained the laws of matter, and endowed every body with its special properties and powers.

All true science is just the knowledge of those divinely-ordained laws and properties. Before the Reformation there was a human philosophy, just as before the Reformation there was a human religion. Instead of consulting nature, men sat down in their closets, and by the working of their own fancy constructed a system of natural truth, which had no relation whatever to the existing laws and properties of bodies, and which, of course, could form a basis for no useful art.

It was this very error repeated over again in the department of science which had been committed in the department of religion. Instead of consulting the Bible, men endeavored, out of their own vain heart, to invent a system of religion which was as useless for spiritual and eternal ends as the anti-Reformation philosophy was for temporal and earthly ones.

Bacon seized upon the grand principle of the Reformers; and in his hands that principle wrought the same revolution in science it had already wrought in theology. The Reformers said, if you wish to know the will of God, you must go to the Bible. So Bacon said, if you would have a really true and useful science, you must go to nature—you must study her laws—you must observe her workings—you must put her to the question—you must sit down at her feet, and become her disciple, and listen reverentially to her voice. Thus did Bacon substitute a really divine authority in science for the mere human authority of the middle ages, which had yielded only guesses and illusions, instead of scientific truth.

But Mark! the principle of the Reformers was the key by which Bacon opened the path to true science. It was now that the philosophy of the middle ages vanished as vanish the mists at sunrise; and what a glorious world unfolded itself to the eye of man! The heavens stood unveiled; every star unfolded the law by which it is hung in the vault above; every flower, and crystal, and piece of matter, animate and inanimate, organic and inorganic disclosed its secret

properties, affinities, and uses. Then arose the sciences of astronomy, of chemistry, and others, which are the foundation of our arts, our mechanics, our navigation, our manufactures, our agriculture.

MAN FOUND HIMSELF SUDDENLY re-invested with that dominion over nature which was his birthright, but of which his fall had robbed him, or rather put in abeyance. As sinful man, instead of being the lord of the elements, had fallen under their dominion: when he rebelled against God, they rebelled against him. But in returning to God, he found he had at the same time returned to his primeval sovereignty over nature: he was crowned a second time.

Here were a hundred servants, aforetime all in mutiny and insubordination, now waiting to do his bidding: the stars to guide his barque over the trackless ocean—steam to bear his burdens—the lightning to run on his errands—the hidden mine to furnish materials for the arts—and the resources of chemistry to en-

able him to change the desert into a garden, and replace the brown moorland with the golden grain. In short, out of that principle first proclaimed by the Reformers has come the whole colossal fabric of our industrial skill, mechanical power, agricultural riches, and commercial wealth.

But not only do our men of science and industry owe to the Reformers their master-principle: they are indebted to them farther for the power to use it. Rome had planted her anathema at the gate of science, just as she had planted it at the portal of religion. Each new discovery she denounced as a heresy, and rewarded with a stake; and had not the Reformers previously struck the bolt from her uplifted hand, she would have crushed science at its birth; a dungeon had been the fate of Bacon and of Newton, as it was the fate of Galileo; and the scientific and mechanical power of Britain had never been.

It was the Fundamental Principle of the Reformation that gave us our

LITERATURE

Before the Reformation, mind had slept for five long centuries. It would never more have awaked, had it not been touched by the spear of Ithuriel in the hands of the Reformers. Thought was compelled to move in the rut of ages; and many centuries had passed without so much as one noble work, or, we might say, one really new or useful idea, having been given to the world. The human soul had drunk the opiate of superstition and lay benumbed and stupefied; or, if it waked at times, it was only to rave deliriously, as one who had quaffed an intoxicating cup.

But the calm daybreak of the Reformation, the holy light welling once more from its Divine fountain, healed man's sorely wounded spirit, and soothed his troubled mind, so long distracted and maddened by frightful night-visions. Not only did the Reformation rend the shackles from the human soul; it opened new fields in which it might expand. The imprisoned eagle, escaping from the murky cell of

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the monk, into the open vault, its rightful inheritance, soared upwards on joyous wing, and basked in the glorious sunlight.

It is true that a feeble dawn preceded the Reformation, occasioned mainly by the fall of Constantinople, which compelled a few learned men to seek asylum in the West, bringing with them the treasures of Greek lore; but that dawn Rome would have speedily extinguished had not the Reformation come in time to save it. But, grateful as was this revival of letters, it was as nothing compared with the intellectual outburst that followed the Reformation.

BUT FOR THE REFORMATION, NOT one of these deathless names should we ever have heard of, and not one of their immortal works should we ever have possessed. Bacon had never opened the path to true science; Newton had never discovered the law of gravitation; Shakespeare's mighty voice had been dumb forever; Milton had never sung; Taylor and Barrow had never discoursed; or Watt invented the steam-engine.

But, after all, these great names and immortal works are the least part of the service which the Reformation rendered to knowledge. Not only did the Reformation give us learned men—it gave us institutions of learning. It gave us arrangements by which the lamp of learning, like the lamp in the temple of old, might never go out. The Reformation gave us an educated nation, or would have done so had it not been hindered.

The idea of educating the masses, of putting a whole people to school, had no more dawned upon the middle ages than had Newton's discovery of gravitation. Even in Papal countries to this day the masses are scarce more educated than are the brutes; and yet Knox three hundred years ago produced a scheme of education which not only would have suited the Scotland of his own day, but would suit the Scotland of the present hour—would, in fact, be a mighty boon to it. All the great educationists of our times are but fol-

lowing in Knox's steps, whose nobly comprehensive plan they have never exceeded in theory, as, unhappily, they have never reached it in practice.

CHRISTIAN BENEFITS

These are a few of the benefits, and but a few, for time would fail to tell all, which the Reformation has conferred upon us. Besides our holy faith, with its Sabbaths, its sanctuaries, peace in our land, virtue and love at our hearths, hope at our death-beds, and the blessed words of inspiration dispelling the gloom above our graves—besides all this—and how much all this is worth, eternity only can tell—we owe to the Reformation every generous art which distinguishes our nation.

If law now reigns where violence formerly prevailed, if the lamp of learning now burns where darkness formerly brooded, if noble cities now rise where hovels aforetime stood, if the ocean is whitened with our ships and the land is covered with our factories and our workshops—these are but the developments of the Reformation, the workings of that mighty and still unspent impulse communicated to our nation three centuries ago.

In all the Reformed countries mind opened out into an amplitude of faculty, and exhibited itself in a comprehension of judgment, a subtlety and force of reason, a richness, boldness, and brilliancy of imagination, of which the world till then had seen no example. The brightest era of classic times pales before it. The human mind had a second youth. All the leading Reformers as far outstripped their contemporaries in their literary accomplishments as they excelled them in their theological attainments.

One of the most elegant Latin writers since the days of Cicero was our own Buchanan. Knox excelled all the writers of his country in graphic vigor and idiomatic purity. In the hands of Luther the German language attained at once to classic terseness and rhythm. Need I mention the galaxy of great thinkers and writers which illuminated the horizon of England in the days

of Elizabeth? By one quality were all of them marked in common—great creative power and mental boldness; but that boldness and power they owed to the Reformation.

But the Reformation is not completed: its work as yet is but half-accomplished. The pause that has occurred has made some misdoubt the power of its great principles, and their adaptability to modern times, and to talk of

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From a Mother

(Continued from page 22)

ness to God in payment for that which God has offered him as a gift. The only righteousness which is acceptable in the sight of God is the imputed righteousness of our Lord Jesus Christ, and that becomes ours by faith. (Rom. 4:23-24).

Yes! I am a Protestant, and I protest that the dogmas and decrees of the Roman Catholic Church are dishonoring to God. They would belittle His power to save mankind by the simple means of faith. Instead, they place power and authority in the hands of the Roman Catholic Church and in her teachings. When the Philippian jailor asked, "Sirs, what must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31)

My prayer for you, my son, could be voiced in the prayer of Paul for Israel, when he prayed, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4)

May God open your eyes to the truth, my son. I remain prayerful on your behalf.

Your ever loving
Mother

question ? mark

by Rev. Angelo Lo Vallo

Question: *What do Roman Catholics mean when they say that the Pope is infallible only when he speaks *ex cathedra*?*

Answer: The Pope speaks *ex cathedra* (Latin: "from the chair, or episcopal throne"), according to the Roman Church, when, in the exercise of his office as Supreme Head of the Roman Catholic Church and Chief Pastor and Teacher of all Roman Catholic subjects, he declares what is to be held by the church as the true doctrine on faith and morals. This formal method of teaching so binds an individual in conscience that to reject it is heresy. (Herein lies one of the reasons why Protestants, who deny the infallibility of the Pope, are denominated as heretics by Roman Catholic authorities.)

It should be added that the gray area between an *ex cathedra* pronouncement and an individual declaration has occasionally been the subject of controversy among Roman Catholic scholars and theologians.

Question: *What is the real teaching of the Roman Church with regard to gambling?*

Answer: The Roman Catholic Church teaches that gambling, in the commonly accepted sense of the word, is neither a good nor a bad act; it is an indifferent act. In other words, there is nothing intrinsically immoral about gambling.

The Roman Church does hold, however, that due to certain circumstances gambling is morally sinful in the following cases:

1) if a Roman Catholic's presence at, or participation in, a gambling operation is the cause of serious scandal to his neighbor;

2) if a Roman Catholic gambles with stolen money or with money destined for other purposes, such as the payment of debts or the necessities of his family;

3) if a Roman Catholic gambles in a place where he deliberately puts himself in the proximate occasion of committing other sins, such as drunkenness, adultery, etc.;

4) if a Roman Catholic gambles merely to win a certain amount of money necessary to commit some other crime or sin;

5) if a Roman Catholic cooperates with a gambling operation that is illegally organized and fraudulently manipulated.

The foregoing is more theoretical than practical, however. The following, from a Roman Catholic magazine, more aptly epitomizes the attitude of the church:

"... There is no mention in the Scriptures of gambling in connection with the temple [when Christ drove out the money-changers] or the Holy City. As for bingo or other games of chance under parochial auspices—why not? Gambling becomes sinful only if the game be crooked, or the purpose unlawful, or if those who partake cannot afford to risk losing. Within reasonable limits, gambling is harmless. More often than not, those who are scandalized at any and every kind of gambling or who pretend to be shocked are posing 'do-gooders,' like unto

'the blind guides who strain out a gnat and swallow a camel.' (Matt. 23:24) (*The Sign*, April, 1957)

Question: *In official papal statements, why does the Pope use the plural pronouns, e.g., "We define and declare, etc."?*

Answer: This is an old English custom which began with King John (Lackland) in the twelfth century. His contemporaries claimed that he was such a two-faced person as to merit the plural pronoun. Soon after the custom began, all European kings and leaders employed the first person plural pronoun in all their official decrees. The popes, as temporal rulers as well as supreme rulers of the Roman Catholic Church, followed suit—possibly to exhibit publicly their split ego!

Question: *Some time ago I had a Roman Catholic friend accompany me to hear one of your men speak on the Catholic question. After the service, my friend remarked that her church would never use former Protestant ministers (who have become Catholics) in working against Protestants. She challenged me to mention at least one case to prove her wrong. At the time, I had no answer. Can you supply me with some pertinent information?*

Answer: First of all, it should be made clear to your Roman Catholic friend that we at Christ's Mission are not "working against" individual Catholics, whether laic or cleric, but are

(Continued on page 29)



The Burden of Ha'drach, by Florence E. Miller (New York, Greenwich Book Publishers, 1956; 47 pp., \$2.50)

THE BURDEN OF THE WORD OF the Lord in the land of Ha'drach [in our Bible the apostrophe is merely an accent mark], and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord." (Zech.9:1)

On this slender text—plus inferences from those that follow—is based the title and thesis of this book, which is offered as "a defense of the Divine Word, uncorrupted, against Modernism and Mammon."

It should first be stated that the burden put on Ha'drach's shoulders was an irresistible drive toward evil, a sort of inescapable compulsion toward sin. "Ha'drach is but a symbol of that load of sin. Every individual, be he peasant or be he king, has that burden. Reader, it is upon you and is upon me—no one can evade it." (p. 3)

This determination is, according to Florence Miller, the differential mark of Modernists and their associates, the advocates of the World Council of Churches. As far as the latter are concerned, the misgivings of the author are almost in an apocalyptic mood, as she points up the ecumenical emphasis which has virtually eclipsed such weighty doctrines as the Second Coming of Christ.

Miss Miller's horror of sin and her aggressiveness are rather impressive, but her conclusions are often too hasty to be convincing

and her generalizations are definitely much too sweeping. She certainly means well, but her inaccuracies with regard to such details as the origin of evil (pp. 1, 2), the writing of the Ten Commandments on tables of stone (p. 40), and the final work of Satan and the Antichrist (pp. 44-47) leave one in a mist of confusion with regard to her interpretations. A clearer, more evident reliance on Scripture—with references—would be in order.

The World's Collision, by Charles E. Pont (Boston, W. A. Wilde Company, 1956; 298 pp., \$3.50)

MANY CRIES OF ALARM HAVE arisen in the wake of the unveiling of the power of the atom. The fact that the very preservation of mankind as a whole has been virtually tied to the stake has given an unprecedented emotional impetus to the pleas of statesmen and scientists.

To the religious leader, it has been a startling reminder of the truthfulness of Christ's words relating to the imminent consummation of all things. The eschatological slant is at the heart of the Christian message, and only the slumbering of the Christian conscience in the ease and

Autographed Copies of The World's Collision

Reviewed in this issue

May be had postpaid from the author
Chas. E. Pont - R. R. 1 - Wilton, Conn.

material comfort of bourgeoisie mediocrity has shrouded it from the awareness of the public. In this context, the explosion of the ominous mushroom cloud that rose over Japan is not an unmixed horror if it can serve to jolt Christian apathy to the consciousness of man's numbered days.

Yet a danger lies also in the other extreme. The attempt to pinpoint too narrowly dates and happenings and to freeze the swift flux of men and things in rigid para-theological preconceptions not only distorts interpretations of Scripture but exposes the Word to unwarranted hazard. Humility in the approach to those Scriptural passages which are not clearly stated is a prerequisite, and a clear line should be drawn between mere human interpretation and what is unequivocally stated in the Book.

WITH THESE MENTAL RESERVATIONS, the reader can venture through the maze of facts and inductions of *The World's Collision*. Instead of letting the facts speak for themselves, the author has projected them against a set point of view stemming from his personal interpretation of the books of Daniel and the Revelation. While not all readers will go along with his views, he is to be credited with earnestness of purpose and sincerity of expression.

If this book should serve only as a stimulus to further discussion of this central part of the Christian message, the labors of Mr. Pont have been worthwhile. To the serious observer it often appears that the various churches focus their teaching leadership merely on the problems of how to live in this world, thereby avoiding the extra-mundane aspect of Christianity so vivid and unmistakable in the Pauline and Johannine literature of the Bible. This dearth of prophetic drive weakens official Christianity, revealing under its veneer a pronounced inadequacy.

Sensing this, Mr. Pont has presented a resounding and provocative challenge to contemporary Christian thinking.

Sequels, by Mrs. Henry M. Woods (London, Edinburgh, Marshall, Morgan & Scott, 1956; 179 pp.)

THIS IS AN AUTOBIOGRAPHICAL history, by the founder, of the World-Wide Revival Prayer Movement, which was established at a prayer meeting in Shanghai in the year 1924. The many steps and phases of this self-renewing evangelistic movement are lovingly retraced in the recollections of Mrs. Woods.

The story is both inspirational and heart-warming, told with many revealing incidents. Record of a lifetime of endeavors for the spreading of God's kingdom, it is compelling in its revelation of what the Lord can do through the instrumentality of men and women who give their lives unstintingly in His service.

Question Mark

(Continued from page 27)

concerned with the whole political-ecclesiastical system of Roman Catholicism, which is full of Scriptural errors, superstitions, and political intrigues.

As for former Protestant ministers now being used by the Roman Church against Protestantism, a case in point is that of Dale Francis. *Our Sunday Visitor* (February 24, 1957), for which he writes, gives the following biographical data:

"Dale Francis started his career as a newspaperman by writing a sports column for the Troy, Ohio, *News* in 1932. In 1935 he joined the staff of the Lima, Ohio, *News* and a year later the Dayton, Ohio, *Herald*.

"A Protestant, long interested in religion, he became a local preacher for the Methodist

Church in 1937, served as pastor of the Fort Recovery, Ohio, Methodist church until 1941.

"In 1941, the day after Pearl Harbor, he enlisted in the Army, served until early 1946. It was while in the Army that he became interested in the Catholic church and after two years of study and attendance at Mass, he was received into the church . . . In 1953 he joined the staff of *Our Sunday Visitor*, writing an entertainment column . . ."

In this column, Dale Francis frequently tries to refute remarks of Protestants, belittle Protestantism, and in general follow the strongly anti-Protestant editorial policy of *Our Sunday Visitor* (which, by way of example, has boldly—and of course falsely—denied that Dr. Montaño was ever a Roman Catholic monk).

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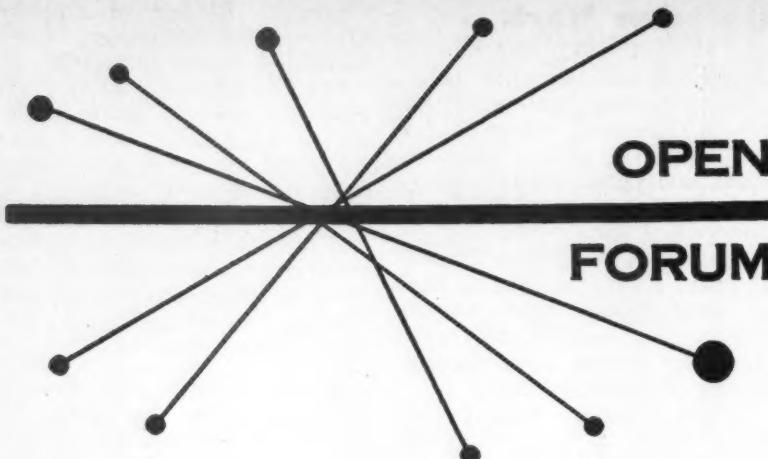
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OPEN

FORUM

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

Washington's Funeral

Dear Sir:

. . . I have a copy of the *Ulster County Gazette* of January 4, 1800, which gives a double-page [spread] of the funeral of George Washington. He died at 3:45 p.m., December 14, 1799, at the age of 68. The pallbearers were: Cols. Sims, Ramsay, Payne, Gilpin, Marsteller, and Little, and the funeral was at the Episcopalian church at Alexandria, Virginia, of which he was vestryman.

Funeral services were conducted at his vault by Alexandria Lodge No. 28 F. & A. M., of which he was a charter member. I hope this will correct any misgivings on the subject.

GEO. H. WEBER

Louisville, Kentucky

Take CARE

Dear Dr. Montaño:

The June issue of your magazine carried a short notice, "CARE, Beware!" quoting parts of a letter from Bolivia as published in the Bethesda Bulletin. The letter complained that CARE food packages, formerly put at the disposal of a Bethesda mission in Bolivia, had been diverted to the exclusive use of Catholic missionaries and priests. This is based on a misunderstanding, since both Protestants and Catholics have received CARE aid in Bolivia.

The whole matter was, in fact, cleared up as early as April this year, when the Bethesda Mission refuted the statement contained in that letter . . .

It may also be of interest to you that our Mission Chief in Bolivia, Mr. Robert E. Clark, a Protestant himself, listed the following Protestant missions of the same vicinity which are receiving CARE supplies regularly: South American Indian Mission, Concepcion, Santa Cruz; South American Indian Mission, Santiago, Santa Cruz; Kenneth Birdwell, independent missionary, San Carlos, Santa Cruz; Iglesia Evangelica Mundial, Santa Cruz de la Sierra; Mision Nuevas Tribus, Comarapa, Santa Cruz; and the Lepers' Lazaretto of the Mision Nuevas Tribus, likewise in Comarapa. The Bethesda Mission orphanage in Santa Cruz is also a regular recipient of CARE supplies . . .

RICHARD W. REUTER

CARE, New York, N. Y.

The Heretic, Debt, and the Pope

Dear Dr. Montaño:

The enclosed clipping was taken from the *Knickerbocker News*, the local evening paper, under date of May 20th.

[“Methodist Bishop John Wesley Lord had praise for Pope Pius XII and the Roman Catholic Church as the New England Methodist Conference ended its

161st annual meeting yesterday.

"The bishop, head of the Boston area of Methodist Church, said the 'world owes a debt of gratitude to Pope Pius, this man of God, this man of peace, for his efforts and achievements toward world peace.'

"He said the world 'also should be thankful to the Roman Catholic Church for the leadership it has given to the world' in the interest of peace.”]

A Methodist bishop, apparently advertising the Catholic Church in this manner, struck me as being engaged in an act far removed from his work in Methodism . . .

HARVEY H. WESTERVELT, C.P.A.
Albany, N. Y.

Rt. Rev. John Wesley Lord
Dear Reverend Sir:

I have read an article in the news today under the caption, "Methodist Bishop Lauds Pope's Work," claiming that the world owes the Pope ("this man of God") a deep debt of gratitude.

I am very much surprised that a man in your position should make such a statement. It must be that you are not familiar with the operations of the Roman Church and of the popes . . .

In short, all I can say is that if the Pope is truly a man of God, then your bishipric is false. One or the other is wrong . . . The Pope says you are a heretic, you are bishop of a false church. His talk of peace seems to have fooled

you. Have you really checked back over Roman Catholic church history?

Is it any wonder that the Roman Church claims over eighty percent of the people of Massachusetts when they have no more "competition" than what you have suggested?

My dear Bishop, could it be that some of us who have come out of that *false church* could help you?

G. J. O'CONNOR

Maywood, California

Protestants in a Catholic Country

Dear Sir:

Publication of the following information contained in "Tidings from Spain" should be made as extensively and widely as possible:

"Protestants are still liable to fine or imprisonment or both, if they distribute Gospel literature, or speak to a neighbour about the Gospel, or even gather in their own house to worship God."

ALEXANDER STEWART

Birkenhead, England

Catholics in a Protestant Country

Dear Sir:

I am enclosing a copy of an advertisement of the meeting in our church with Dr. Marzena which I sent to the *Courier-Post* newspaper in Camden, New Jersey. This paper is strongly pro-Catholic and therefore has never printed anything in reference to any converted priest in our area. I have tried several times but they just ignore my letters.

Recently they gave almost the whole front page to advertising the fact that a new bishop was coming to the Camden area. They even put his picture in color (about 8 x 10 inches) right in the middle of the front page...

The *Christian Beacon* ran several articles about the Roman Catholic bias shown in the *Courier-Post* . . . The enclosed front page of the latter will be enough evidence of what I have said. The *Christian Beacon* has opposed

this CHIEF setup as just another way to get everybody to help build Catholic institutions.

The following is taken from one of two pro-Catholic articles featured on the front page:

"Complete endorsement and support" was given today to the \$6,600,000 fund raising campaign of CHIEF by Bishop Justin J. McCarthy, of the Camden Diocese.

"CHIEF — Camden Hospitals Improvement and Enlargement Fund—is a three-year fund campaign for expansion and improvement program for Camden's three voluntary hospitals, Our Lady of Lourdes, Cooper and West Jersey.

"Part of the funds will be used for a new nurses home at Our Lady of Lourdes Hospital, while the other funds will be used for enlarging the bed and equipment facilities at the other two institutions."

The bishop's letter to parish priests is then quoted completely.

EDWARD C. LARUE, Pastor

Bethel Community Church
Blackwood Terrace, N. J.

Kennedy Immigration Bill

Dear Dr. Montaño:

This will acknowledge your letter concerning your opposition to S. 2410, recently introduced by Senator Kennedy. The Bill incorporates many of the provisions contained in my Bill H. R. 8123, which covers needed humanitarian aspects of our immigration laws, the most important of which is the reuniting of families.

However, certain provisions which I do not approve have been added to S. 2410.

I wish to make my position crystal clear with respect to the national origins system. I do not now nor have I ever felt that this fundamental feature of our immigration laws should be changed. It is the best formula offered to date and certainly is one under which allocation of visas must be left in the hands of mathematicians and not politicians.

Furthermore, I am opposed to the added provisions of the Kennedy Bill because of the effect

which redistribution of unused quotas would have on the economic security of our country. That, coupled with the number of non-quota immigrants and non-immigrants entering our country, would dangerously increase the total number of aliens settling among our steadily increasing population.

I appreciate your support of the Walter-McCarran Act and want you to know that I cannot and will not accede to demands from pressure groups made solely in the interest of political expediency.

FRANCIS E. WALTER, M.C.

House of Representatives
Washington, D.C.

Nixon's Folly

Dear Dr. Montaño:

I wish that the *CONVERTED CATHOLIC* magazine could be read by every one in our good U.S.A. Your editorials are splendid!

You are right about Mr. Nixon. I wrote and told him I was ashamed of him. I thought you might be interested in the answer I received . . .

(MRS.) CORA K. REED

Cleveland Heights, Ohio

(copy)

Dear Mrs. Reed:

On behalf of the Vice President, I wish to acknowledge your letter of March 31.

The Vice President visited Pope Pius in order to exchange views with him on the world situation and the difficult problem of avoiding war. The Pope is one of the most well-informed men in the world today and it is considered to be in the best interests of the United States to discuss with top world leaders ideas which may help to keep an honorable peace.

As I believe you may have read in the newspapers, their talk was held entirely in this vein and did not involve any discussion of diplomatic representation to the Vatican or U. S. domestic issues . . .

R. E. CUSHMAN, JR.

Office of the Vice President
Washington, D. C.

IPSE DIXIT

Extremely Interested

Samuel Cardinal Stritch of Chicago: Pope Pius is "extremely interested in the activities of the Catholic Church in the United States and is particularly thankful for what its members are doing to relieve suffering in other countries." (New York Daily News, August 8, 1957)

So Mary Invented Daylight Saving!

James J. Galvin, C.S.S.R.: "There is a false accusation quite prevalent that men are mostly responsible for this whole idea of changing 'God's time,' by adding an extra hour of sunlight to the day. But that is not true. The greatest advocate of Daylight Saving today is a woman. For over thirty years she has been suggesting that the entire world take her words to heart. Strange as it may seem, she never wears a wrist-watch; she never uses any sort of clock at all. . . . The Mother of God is the world's greatest advocate of Daylight Saving. In a certain sense she 'invented' it.

"Our Lady was the first person to really give the world an added hour of Light. When she was in her teens in Nazareth, the Prince of Darkness held sway over the earth. The powers of Darkness were very much abroad in the world of men. . . .

"Then one night a young girl brought forth a baby boy in Bethlehem, and the Powers of Darkness trembled, because the little child was the Christ: the Light of the World. Thus, when the darkness of Pagan idolatry hung heavy on the world, Our Lady saved the day. With the help of Christ she gave us all an added hour of light. That was the first Daylight Saving. . . .

"This is not just a burst of pious hyperbole. This is not mere poetry. It is historic fact. For twenty centuries the Mother of God has been saving the day for us. . . ." (Our Lady and Daylight Saving, 1949, Radio Replies Press)

Bare, Unvarnished Facts

Fr. John Joseph Braun, O.F.M. Cap., missionary to Puerto Rico for twelve years, says that, although Puerto Rico is nominally Catholic, only one-tenth of the people can be called "staunch Catholics." Though the shortage of priests is being relieved, there are still only about forty native clergy among the two hundred priests in Puerto Rico, he said. (*The Register*, July 7, 1957)

Brazil's "Spiritual Vacuum"

Tristao de Ataide, former lay leader of Catholic Action in Brazil and author of several well-known books on spiritual and social themes, attributes the lack of spiritual strength among Catholic laymen to the fact that in Brazil the church has never had to fight for existence. Always it has had the official support and help of the state. In an article appearing in *The Order* Ataide said, "As a result we have a kind of religious superficiality which paves the way for the growth of those forces which kill true religious feeling."

To remedy the situation he advocated that within the church there should be more emphasis on "apostleship, humility, penance and courage" and less talk about Brazil as "the greatest Catholic country in the world."

It is interesting to note that Ataide did not mention Protestantism among the "forces which kill true religious feeling." Rather he referred to Protestantism as a "very strong and respected minority" which has "filled a spiritual vacuum" in Brazil. (*The Standard*, June 14, 1957)

Indifferent Catholics

Donald F. Miller, C.S.S.R.: "An 'indifferent' Catholic . . . is one who is so lax in the practice of his faith that he is in danger at any time of either losing or abandoning his faith,

or, even if he retains his faith, of losing his soul . . .

"There are vast numbers of indifferent Catholics. They make religion seem like a side issue in life or a thin veneer on their characters, easily scuffed up and cracked and worn through. They easily win others to their mode of living because the world is on their side. Where the world cannot destroy religion in the heart of a man, it is content to see it becoming a minor and unimportant matter for those who profess it at all. Indifference in religion is wonderfully compatible with secularism, the disease that makes a person think much more of this life than the next . . .

"Many among the thousands of fallen-away Catholics in America studied the catechism as children, received the sacraments and went to Mass regularly as children, but, as they advanced to maturity, became indifferent about learning anything more about their faith than they were capable of knowing as children . . ." (*Liguorian*, May, 1957)

Our Reformation

(Continued from page 26)

seeking somewhere for some new and mightier moral forces. Instead of being led away by this hallucination, which tends only to retrogression, let us arise, and, assured that the Reformation is but another name for Christianity—Christianity come out of its sepulchre of a thousand years—and believing that its principles are for the whole world, let us strive to send its regenerating and healing influence downwards among the masses of our own country, and outwards to the very extremities of the earth.

Completed the Reformation never will be till it has laid prostrate every tyrannical throne, rooted out every idolatrous church, razed every dungeon, broken every fetter, emancipated every nation and tribe that dwell beneath heaven's cope, and assembled them all in one ransomed and glorious throng before the throne of the Lamb, to join their voices in the song, never again to cease upon the earth, as it never will cease in heaven: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

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